THE LIBRARY, ST. CHARLES SEMINARY, CARTHAGENA, OHIO

The Mysticism of Thomas Merton
—Aelred Graham

THE
# Commonweal

SPRING BOOK ISSUE

## Belief and the Writer

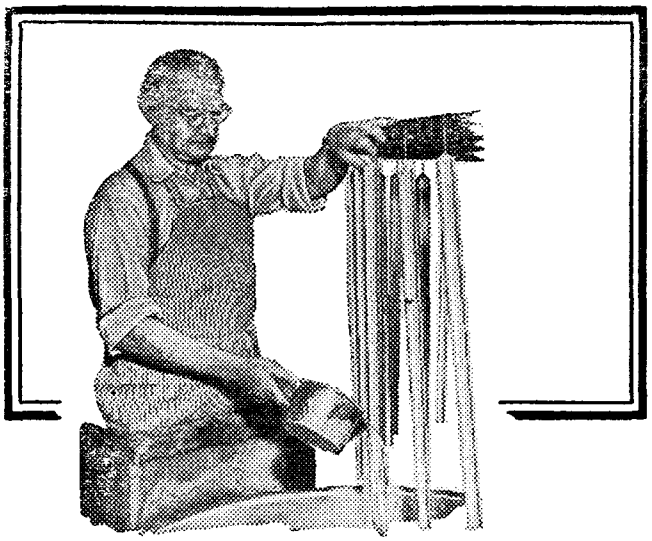
by Martin Turnell

## The Italian Novel Today

by Luigi Rosadoni

Volume LXII, No. 6 May 13, 1955 Twenty Cents

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



# REVERENT in concept and execution...

Like their fathers and grandfathers before them, master chandlers in the Will & Baumer plant practice the art of candle making as in the days of the guilds.

Patiently and painstakingly they dip Will & Baumer beeswax candles by hand. Each artisan is fully grounded in Rubrical requirements . . . each is proudly conscious that the product of his hands is destined for altars throughout the world.

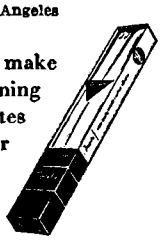
Modern technology, we firmly believe, can never supplant Will & Baumer's devoted craftsmanship—craftmanship that's reverent in concept and execution.

Will & Baumer
CANDLE CO., INC.
The pioneer Church Candle Manufacturers of America

IN OUR SECOND CENTURY OF FINE CANDLE MAKING

Syracuse • Boston • New York • Chicago
Montreal • Los Angeles

TAPERLITE dinner candles help to make the home the social axis for entertaining and cultured enjoyment. Buy Taperlites in the convenient "Two-Pack", at your leading merchants. A Will & Baumer product.



CANDLE CRAFTSMEN FOR OVER A HUNDRED YEARS

# THIS WEEK

Week by Week 139

Belief and the Writer
*by Martin Turnell* 143

The Feast of Stephen: A Poem
*by Carol Johnson* 146

The Italian Novel Today
*by Luigi Rosadoni* 147

The Stage
*by Richard Hayes* 149

The Screen
*by Philip T. Hartung* 150

McCarthyism Revisited
*by John Cogley* 151

Communications 154

The Mysticism of Thomas Merton
*by Aelred Graham* 155

Book Reviews 159

THE COMMONWEAL
386 FOURTH AVENUE
NEW YORK 16

*Editor*
EDWARD S. SKILLIN

*Managing Editor*
JAMES O'GARA

*Associate Editors*
WILLIAM P. CLANCY, WILLIAM PFAFF

*Contributing Editors*
PHILIP BURNHAM
JOHN C. CORT
ANNE FREMANTLE
PHILIP T. HARTUNG
RICHARD HAYES

JOHN BRUBAKER: *Advertising Manager*

Entered as second-class matter at the post office at Orange, Conn., under the act of March 3, 1879. Published weekly, printed and copyrighted 1955, in the U. S. A. by the Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y., MUrray Hill 3-9685.

U. S. and Canada, $7.50 a year. Foreign, $9.50. Single copies 20¢

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# The Commonweal
## week by week

### A MODEST ACHIEVEMENT

DURING the 1952 campaign Mr. John Foster Dulles wrote a letter to The Commonweal in which he criticized the "negative" containment policy of the Truman Administration and spoke of a new "positive" policy which could "surely" transform the world. "I know," he wrote [October 3, 1952], "as do many others, of situations in various parts of the world which afford those of dynamic purpose the opportunity peacefully to set up strains and stresses within the Soviet dominated world which will preoccupy the rulers with home problems, and gradually disintegrate and shrink their control. In the nature of the case these opportunities cannot be publicized without destroying them. But believe me, they exist, and if availed of, can peacefully transform the world, not quickly, but surely."

It is now May, 1955: the world's peaceful transformation has never seemed more remote; and never in the past sixteen years has this nation's foreign policy seemed less "dynamic." By some alchemy the "liberation" policy of Republican promise has become the disengagement policy of Republican practice, and after twenty-seven months in office Dwight D. Eisenhower remains largely an enigma. Public opinion polls testify to his continued popularity and the Democratic opposition still hesitates to attack him openly, but where (beyond the statement of pious hopes) the President's program lies is the closely kept secret now that it was in 1952.

What can be said as a guide to the Eisenhower Administration are mostly negative things: it ended the war in Korea; it kept "our boys" out of Indochina; it has held in check the most bellicose elements of the Republican Party and preserved, a bit battered but still unbowed, the Western alliance forged by its predecessor. On the level of new ideas, of "positive" approaches to world problems, its record appears unspectacular indeed.

Does this mean that, in the view of this magazine, the Administration is a failure? It does not: on the contrary, to date the Administration seems, in major things, to have achieved success. We agree with Richard Rovere's recent appraisal of the President published in *The Reporter*: ". . . . in making a trial balance we accept the moment for what it is, and what the moment most urgently demands is a holding together of the Western alliance and a determined effort to avoid the destruction of civilization. Eisenhower has been attempting to meet these responsibilities in a spirit of decency and maturity that does credit to him and to the country." The President's achievement may not be "dynamic"; it may even be largely negative; but it is one for which we can be grateful because it offers the hope that, although the world may not be "transformed" under Mr. Eisenhower's leadership, it may at least be kept from blowing itself to bits.

THE contrast between the brave talk of peaceful transformation heard during the campaign and the actual achievement of the Administration indicates what has happened at the White House since January, 1953. And this seems to be that Mr. Eisenhower has served his country and the world best to the extent that he has forgotten or ignored the illusions of those who spoke so easily of "liberation" during the campaign days. He has been a successful President not because he has been "dynamic" but because he has been patient; he has helped preserve freedom in the world not by being belligerent but by being, on the whole, more pacific than Mr. Truman ever was.

"By indirection seek direction out." This famous prescription has seemed to mark Mr. Eisenhower's conduct of the nation's affairs. The wide and frequent discrepancies between his Administration's words and its deeds have done their harm and left this country's allies wondering just where we, and they, were headed, but in every pinch the President has acted as though the fighting words were never spoken and has sought some compromise to avert a final showdown.

America will see no "crusades" under Dwight



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

D. Eisenhower's command. We will keep our fingers crossed and play for time and hope that, somehow, things may come out all right in the end. This may, of course, prove tragically inadequate for the times. Such negative success may not be enough. But, for the moment, things might be much worse if the President had believed all that talk about bringing Communist walls tumbling down with a few blasts on the Republican trumpet, and so we look forward to those remaining twenty-one months of Mr. Eisenhower's term with considerably more equanimity than we felt after the too brave speeches of 1952.

## SHOWDOWN IN SAIGON

WHO are the main protagonists in strife-torn South Viet Nam? On the one side there are some hundred thousand French troops with modern equipment and considerable military stores, protecting in turn remnants of the Binh Xuyen private army. This latter, once a gang of river pirates, had the lucrative brothel and gambling concessions in Saigon. Part of the income from these ventures is alleged to support the French puppet, Bao Dai, in his self-imposed exile, far from the battle lines, on the pleasing shores of the French Riviera. Alongside this dubious trio are the Viet Minh—and ultimately the Chinese—Communists, who look upon the present disorder and danger of general chaos as a direct prelude to taking over all Viet Nam.

Confronting these enemies of the Vietnamese people are the South Viet Nam army and Premier Ngo Dinh Diem, an intrepid native leader with little governing experience but a number of political virtues. He is universally recognized as patriotic and incorrupt; his personal courage is tempered only by considerable political realism. Mr. Diem has the further advantage of being genuinely independent—he is a creature of neither the French, the United States, the Communists, nor exploitive private groups within his own country.

When in his view all other measures had proved footless, Premier Diem did not hesitate to resort to force to save his country. He has driven the well-armed Binh Xuyen forces from their chief strongpoints in Saigon. He appears to have brought the absent Bao Dai to heel through the device of local "revolutionary committees." So confident is he of enthusiastic popular support that he is pushing ahead plans for a Constitutional Assembly and a National Parliament that will place a stamp of approval on his leadership.

Between such contrasting protagonists can there be any doubt as to the choice? Here is self-determination in the traditional American pattern. At a moment when the world's colonial areas are striving for their own due place in the sun, here is an authentic independent regime led by an anti-Communist, anti-colonial, native Asian indomitably dedicated to overcoming all obstacles to stable and sovereign nationhood.

Yet even now the voice of caution is raised in the American press. The plea is that we must be extremely careful not to antagonize the French—that we must handle them with kid gloves for fear of adverse effects on the NATO agreements. That was the line of argument that lost North Viet Nam. If fear of alienating anyone is to direct our policy in South Viet Nam, it should be fear of antagonizing such democratic and independent forces as those which somewhat unexpectedly revealed their views at the recent Bandung conference.

Instead of placating the French authorities and the influential French colonial interests in Viet Nam, the United States should take directly the opposite tack. We should persuade the French to remove all their obstacles to the establishment of law and order and authority by the Diem government. This we would do not by open denunciation but by quiet yet unrelenting pressure behind the scenes—for we have at our disposal plenty of means of exerting pressure upon the French Republic. The hour has come to strike a decisive diplomatic blow in the defense of Southeast Asia.

## NEXT WEEK

MICHAEL HARRINGTON writes about the coming of automation and its consequences:

"At this point, there is little use in arguing over the predictions of the future. There is, however, a real necessity for examining the clear trend of the tendencies which exist here and now, in the present. Two main points are raised by such an analysis. First of all, automation involves the possibility of a significant and quantitative change in the nature of work, and therefore in the nature of class stratification in America. Such a new sociology of work has major implications for many American institutions, above all for the political parties and the labor unions. The second point is broader. It concerns the political and economic problems which automation (or, for that matter, any technological change) poses in the United States. And this, I think, conjures up the image of the sorcerer's apprentice, of a society which must, by its very nature, expand and expand because it is threatened by abundance."



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

## THE WORKER-PRIESTS

INDIVIDUAL worker-priests in France undoubtedly made mistakes, but the reasoning behind the movement itself was unexceptionable. French workers by the million have moved far from the Church. If they are to be reChristianized, extraordinary efforts, carried out in a spirit of heroism, will be necessary. Whatever their mistakes, the worker-priests demonstrated such spirit and made such efforts, and they were therefore widely regarded, as someone put it, as "the glory of the French Church." It was for this reason that a wave of sadness went through the Catholic world when first the French Bishops and eventually Rome itself found it necessary to curb their efforts. The basis for this action was undoubtedly real enough, but to admit that hardly made it a matter for rejoicing.

Now there is brighter news. No official word is yet available on just what the Catholic hierarchy in France intends, but it is reported that Cardinal Feltin, the Archbishop of Paris, recently went to Rome with a new plan for utilizing worker-priests. If Rome approves, this new idea would presumably profit from past mistakes by making sure the worker-priests are better prepared for their difficult apostolate and by having them retain stronger ties with the traditional organization of the parish than was formerly the case. But the important thing is the continued recognition that the heroic imagination exemplified in the worker-priest movement is essential today.

## TV TIME FOR CANDIDATES

THE debate over free radio-TV time for political candidates goes forward in somewhat desultory fashion. So far the results have not been very satisfactory. Federal Communications Commissioner Frieda B. Hennock evidently represents the minority point of view in this matter; she recently recommended that candidates of major political parties should get free radio and TV time, with the government paying part of the cost if necessary, and her proposal is part of an election reform bill introduced by Senator Thomas C. Hennings of Missouri. The radio and TV industry, to no one's surprise, is opposed to any proposal for free time. Network executives see nothing but headaches in the whole idea, and they estimate that free time would cost the industry between thirty and fifty million dollars in a Presidential election year. "Not only discriminatory but unrealistic and unworkable," said one industry spokesman.

Maybe the industry is right. There would undoubtedly be plenty of headaches involved in any plan to ensure that all candidates had a free and equal chance to present their views to the voters. But the fact remains that the laws governing election expenses are full of loopholes, and the last election gave a small indication of the importance of television for any national candidate. In the future, candidates for major office will have to spend money for TV appearances on a lavish scale, and the candidate who cannot raise enough money for frequent television appearances will face an almost insuperable handicap.

Add to this fact the announced preference of both major parties for late nominating conventions, and a real problem takes shape. Candidates like Dwight D. Eisenhower and Adlai Stevenson will be relatively unhurt by these developments, since such men already have national reputations and enthusiastic followings. But will political parties in the future dare to pick men whose views are not already widely known and who are not yet national personalities? They may, but only if TV is available to make the candidate known in the short time between the nominating convention and the election. Thus future elections could be decided in large measure by the anonymous collector of funds, with the victory going to that party able to purchase the largest allotment of TV time.

This view of the matter is, possibly, too gloomy. Yet the tendency in this dangerous direction seems clearly discernible, and there are already those who think that dependence upon TV makes the transformation of political debates into a gigantic fund-raising contest almost inevitable. We do not, and certainly the eventuality cannot be considered a healthy development in a democratic society. All in all, in view of the dimensions of the problem, the disadvantages in providing equal free time appear to us considerably less substantial than they do to the spokesmen for the television industry.

## ANGLOPHOBIA AND TAXES

WE may be wrong, but it seems to us that in recent years there has been a decline in the number of Anglophobes in the U.S.—and of Anglophiles too, for that matter. In part this change is probably a tribute to the growing political maturity of this country, as well as to the decline of Britain's relative position as a world power. But the recent British decision to cut income taxes has brought some muttering here, even up to and including certain hoary references to war debts dating back to World War I. For that reason it is worth-



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

while to note some comparative figures on income taxes in the two countries.

Using purchasing power rather than the official rate of exchange, the British tax for a married couple with two children and an income equivalent to $2800 has now been cut from $112 to $68; income tax in the United States for such a couple would be $24. Under the new rate, the British tax on $4000 will be $344; the U.S. tax would be $240. On an income of $20,000, the British tax will be $8796; the U.S. tax on this income would be $4124. Such figures should make quite obvious the falsity of any claim that U.S. citizens carry a heavy income-tax load while our British allies have it easy.

## THE NEW WORLD

TWO new factors are at work in the international politics of recent months: the dispersal of the centers of Western power and a new flexibility—and success—in Soviet diplomacy.

The unity of the West in the first postwar years was the result of a situation which has fundamentally changed. The nations of Western Europe have recovered their economic strength and at the same time have gone through the inevitable democratic experience of half-successes and outright failures, the frustration of the ambitions of many people and the alienation of minority interests. This fractionalizing of popular interests has necessitated national policies which have increasingly tended to veer away from the kind of emergency cooperation of earlier years. This was not a bad development, nor was it an unpredictable one. The fact is that large numbers of people can't cooperate without the making of large compromises.

Thus it is that Great Britain, which regards the Atlantic alliance as the cornerstone of its foreign policy, nevertheless followed quite a different course at Geneva than did the United States (if the United States can be said to have followed any coherent course there at all). And thus it was that the decision to rearm Germany was such an agonizing and drawn-out affair.

Today the Asian policies of Britain and the United States are at variance, and if they are to be reconciled it will only be after a larger American than British compromise. The policies followed in respect to Viet Nam by France and the United States have been scandalously contradictory. The fate of Germany now is entirely in German hands and it certainly is conceivable that Germany might walk out of the Western camp, accepting reunification and neutralization from the Soviets. It is equally conceivable that, in another part of the world, the Japanese government might yield to the popular feeling against involvement in the cold war and make a kind of neutralist policy for itself.

The Communist diplomatic successes in Europe and the Far East have come from simpler deeds. The Communists have, to steal a phrase from Winston Churchill, simply stopped doing certain outrageous things which we would never have done in the first place. But public perspective is not so long as might be wished, and the Communists have been rewarded for their new-found agreeableness.

The Western Big Three treated Austria decently from the beginning. The Soviets had insisted upon a continued occupation, had interfered in Austrian domestic affairs and had held Austrians prisoners in Russia. Now the Soviets offer to stop being beastly. As a result there is widespread sentiment that the Soviets are being reasonable and that a flock of peaceful settlements is just around the corner.

The Chinese Peoples' Republic decided, after its success in Indochina, to stir things up in the Formosa Straits. This was agreeable to the Nationalists, who saw themselves as benefiting by any further American involvement in the Formosa situation, so the fat was in the fire. The United States felt increasingly uncomfortable at what was happening and under the cover of public guarantees, threats, etc., forced Chiang to withdraw from the Tachens and to stop offensive action against Communist ships and military bases. But the mainland Chinese kept up their propaganda and built up their bases and air strength.

Then Premier Chou makes a bid at Bandung for talks, and again a sigh of gratitude goes up in many places. The situation here is not, of course, so clear-cut as in the Austrian case, as American policy in respect to the Chinese civil war has been a succession of failures: first weakness and vacillation, then phony belligerence and vacillation. But in the present situation, it has been the United States which has persistently worked for a cease-fire, negotiated or otherwise.

So in both these instances, the Communists stand to gain considerable advantage through the simple expedient of creating trouble and then magnanimously quieting it down.

This creates a very curious problem for Western diplomacy, and one which, especially in Asia, it has failed properly to meet. American policy tends to work on the assumption that the Western alliance is more unified, and more amenable to American leadership, than in fact it is; and it has failed up to now to make use of the kind of adroitness and propaganda which might soften the force of the new Communist maneuvers.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# Belief and the Writer

**"THE SUCCESS OF A RELIGIOUS NOVEL DEPENDS ON A VERY DELICATE BALANCE BETWEEN THE MAN WHO BELIEVES AND THE MAN WHO WRITES"**

MARTIN TURNELL

T. S. ELIOT's essays on the Metaphysical Poets were published in book form in 1924. It was an event of capital importance for English poetry. It was also the beginning of a controversy about literature and belief which has not yet ended.

The fact that a good deal of the poetry of the Metaphysicals was religious poetry presented the free-thinking intelligentsia with a challenge. Were they capable, they asked, of appreciating poetry that was rooted in beliefs which they could not share or which were repugnant to them? The literary critic clearly could not abdicate, could not admit that there were great poets whose work, or a substantial part of it, was a closed book to him. I. A. Richards proceeded to formulate his theory of "pseudo-statements." He asserted that all statements of belief in poetry, whether religious or not, were there for the sake of their effect on feelings and not for their own sake. There was therefore no need to consider their factual truth or to be embarrassed by them.

Eliot himself entered the lists with his essay on Dante. He was a little doubtful about "pseudo-statements." He preferred the distinction between "belief" in the ordinary sense and the kind of "assent" we give while actually reading a poem, but he was at one with Richards in denying that we need to share a poet's beliefs in order to enjoy his poetry to the full. An instructed Catholic, he thought, might very well get more out of Dante than an agnostic, but that was because be was "instructed" and not because he was a Catholic.

It is not often that literary controversies are settled so quickly or so amicably, but the solution of the problem of the poet and his reader gave rise to the much more difficult problem of the poet and his material. It was easy for Richards to write off the poet's beliefs as "pseudo-statements" or for Eliot to suggest (as he did) that the poet as such does not have any beliefs at all, but the poet himself could scarcely be expected to take his beliefs or his philosophy so lightly. The critics were therefore faced with the problem of determining the relation between the poet's beliefs and the quality of his poetry.

In spite of the attractiveness of "pseudo-statements," Richards evidently thought that poetry was better without any beliefs at all, and he congratulated Eliot on effecting in "The Waste Land" "a complete severance between his poetry and *all* beliefs." Eliot replied tartly that he found this observation "incomprehensible," but the issue could not be ignored. When he compared Dante and Shakespeare, he felt that it was perhaps "a part of [Shakespeare's] special eminence to have expressed an inferior philosophy in the greatest poetry."

This was not a very satisfying conclusion. It is possible that Shakespeare might have produced the greatest poetry from an inferior philosophy, but Shakespearean critics no longer accept this interpretation of his philosophy which was based on a superficial attribution to the dramatist of the views of some of his characters which were undoubtedly "pseudo-statements" in Richards' sense. On the contrary, they are at pains to emphasize the importance in the plays of the concepts of "grace" and "order" which clearly derive from Christianity whatever Shakespeare's personal beliefs may have been.

THE controversy has been revived by two recent books, one by a member of an Anglican religious community and the other by a scientific humanist. Father Jarrett-Kerr's *Studies in Literature and Belief* [Harper] discusses the place of religious belief in the work of a number of European poets and novelists. He devotes his five main chapters to the border ballads, Calderón, Manzoni, Dostoevski, and the Swiss novelist, C. F. Ramuz, who died in 1947. They are said to illustrate the "assimilation," the "imperialism," the "quiescence," the "agony," and the "analogy" of belief. Calderón and Manzoni are treated as examples of absolute belief, but the effect of belief on their work was different. In Calderón, we are told, "faith has tended to eliminate sympathy, and instead of illuminating unbelief it has the effect of erasing it." Manzoni,

Mr. Turnell, a frequent contributor to The Commonweal, is the author of The Novel in France and Baudelaire.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

on the other hand, was "perhaps the last great European writer to be able to take belief, unargued for, as the background to his picture of life;" and he presents a striking contrast to the turmoil of faith and doubt that we find in a peculiarly modern novelist like Dostoevski.

Father Jarrett-Kerr has written an interesting book, but his choice of authors is, to put it mildly, idiosyncratic. If his real purpose was to examine the effect of belief on imaginative writing, he could with advantage have chosen writers who are more representative and better known in English-speaking countries. He is entitled to exclude Racine on the grounds that his conversion was to "a somewhat eccentric form of Christianity" and because of his "style," but it is hard to explain the inclusion of Calderón or Ramuz. On his own admission the author has little Spanish, which necessarily prevents any close criticism of Calderón's poetry. Nor does Ramuz, who was a sort of undenominational "believer," appear to be particularly relevant to his thesis. The chapter on Dostoevski is the best and longest in the book and contains some good technical criticism, but it suffers from the same basic defect as the others. The author seems reluctant to draw general conclusions or to press his thesis with sufficient vigor and instead of a really satisfying study of literature and belief, he has given us a series of appreciations of writers whose outlook happened in greater or lesser degree to be "religious."

This criticism cannot be made of Miss Kathleen Nott's *The Emperor's Clothes* [Indiana University Press]. Her book is a profounder, a more searching, and a much more intelligent version of Richards' *Science and Poetry*. One of her aims is to examine the pronouncements of a number of contemporary Christian apologists. She does not pull her punches, and she deserves our gratitude for drawing attention to the damage done by amateur theologians like Eliot whose incursions into the field of religion have always seemed to me to be an embarrassment.

Miss Nott's main charge is that these writers adopt the theory of the two truths by trying to confine science to the realm of the material, and by basing their arguments on assumptions which in her opinion are unprovable and untrue. She writes as a thoroughgoing empiricist who has no use either for metaphysics or for abstractions of any kind. She maintains that there is only one form of knowledge which (following Eddington) she calls the "hypothetico-observational" method, and she rejects all data which cannot be subjected to it.

I am not the person to discuss the merits of Miss Nott's philosophical arguments, which have already been dealt with in these pages by Father John W. Simons [April 22]. I am only concerned here with her view of the relations between what Arnold called "literature and dogma." She takes it as axiomatic that dogma—particularly the dogma of Original Sin for which she has a special distaste—is of its nature "repressive of emotional truth." She makes a valid point when she shows that Eliot's later poetry possesses much less vitality than his earlier work, that there is in it an undue preoccupation with negative states and a marked lack of charity towards his fellowmen. but her main thesis presents serious difficulties. It is a fallacy to conclude that because dogma may have had a baleful effect on the work of some individuals it is *necessarily* "repressive," or that it is for this reason false. Nor does it help to admit that Scholastic philosophy was "right" for Dante, to whom she devotes some illuminating pages, but can never be right again.

Miss Nott overlooks the fact that though she finds dogma repellent, the poets themselves have taken a very different view. Whatever its limitations, the "hypothetico-observational" method demonstrates clearly that poets tend to write well in ages with settled beliefs, and that in unsettled times they have gone out of their way to discover some form of philosophy or framework.

This applies with particular force to the nineteenth century which saw the rise of the scientific philosophies and the decline of religious belief. Miss Nott does not mention Zola. He is a somewhat dubious ally and shows how quickly scientific orthodoxies become outdated, but his work is highly instructive in other ways and suggests that the problem is far more complex than Miss Nott realizes.

Zola's attitude towards science was very much that of a credulous newspaper reader of our own day. He fondly imagined that science would usher in the rosy dawn, that once he had rid himself of "superstition" man could look forward to an earthly millenium. It was to science that he turned for a philosophy when he planned his series of twenty novels describing "the natural and social history of a family under the Second Empire." The volume in which he claimed to have invented an "experimental novel" derived from Claude Bernard's principles of "experimental medicine" is regarded by his admirers as one of the least happy of his writings. It is worth noticing, however, that Bernard's "experimental" method does not differ appreciably from the "hypothetico-observational" method and that though it was perfectly valid in its own sphere, it was totally inapplicable to imaginative writing.

Zola's interest in heredity is a different matter. The account of the Rougon-Macquart families is based on a theory of inherited characteristics which he discovered in the work of a not very eminent scientist named Dr. Lucas. The results of his uncritical adoption of this theory were curious. It undoubtedly gave him



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

a subjective feeling of certainty and stability without which he would never have been able to complete his vast undertaking. At the same time, the theory of determinism with which it was associated led to the impoverishment of his novels, to the disappearance of the individual, and to the substitution of biologically conditioned robots.

Miss Nott imagines that the revival of literature depends on the full and unfettered investigation of what she calls "emotional truth," but it does not occur to her that, however far he may have drifted from conscious belief in it, the individual whom she wishes to investigate is himself the creation of Christianity, that you cannot remove his religion completely without destroying both man and his work, and that if you do you simply get the Rougon-Macquarts. This has been well put by Mr. Edwin Muir in *Essays on Literature and Society,* which she does not discuss, but which contains a far more impressive statement of the relations between religion and literature than the writings of any of her victims.

"There are certain beliefs which are natural to man," writes Mr. Muir, "for they satisfy his mind and heart better than any alternative ones. The mark of such beliefs is their completeness; they close the circle. In a state of irremediable imperfection such as man's, the circle can be closed only by calling on something beyond man; by postulating a transcendental reality. So the belief in eternity is natural to man; and all the arts, all forms of imaginative literature, since they depend on that belief, are equally natural to him. When that belief partially fails, imagination suffers an eclipse, and art becomes a problem instead of a function. If that belief were to fail completely and for good, there would be no imaginative art with a significance beyond its own time. But it is inconceivable that it should fail, for it is native to man."

WE are faced with two apparently irreconcilable views. One regards dogma as the death of literature, the other regards it as the condition of its continued life. One thinks that man must accept the limitations of his created state, the other that any form of limitation leads to sterility. Although the premises are indeed irreconcilable, it is not to be assumed that all truth is on one side and all error on the other. It is the virtue of Father Jarrett-Kerr's book to have shown that a single system can produce a great variety of experience, as it is the virtue of Miss Nott's to have shown that it may in certain circumstances prove destructive to imaginative literature.

Father Simons has observed that Miss Nott's argument contains the same weaknesses that she attributes to the arguments of her victims, but he is right to suggest that her book should prompt us to look more closely at the shortcomings which are evident in a good deal of contemporary Christian writing. It is a common fallacy to assume that if you have the right beliefs or if you succeed in ridding yourself of superstition, your work will be good. The literary critic is not concerned with the truth of beliefs, but with their *application* to literature. For, as I have said before in The Commonweal, given the talent, the success of a religious poem or a religious novel depends on a very delicate balance between the man who believes and the man who writes. When the balance is achieved the work is a success; when it is not the work is a failure.

The writer is bound to accept the ultimate responsibility for the success or failure of his work, but the way in which belief affects literature must depend to a considerable extent on the spiritual climate of the age. It is a mistake to divide literature into neat periods, to try to discover a single dominant trend or movement running through the centuries. The history of literature is the history of conflicting trends and parallel movements; but we can say that in general medieval literature, with its vivid sense of a God-given world, conveys a feeling of stability and confidence, and that something of this stability survives into the age of Fielding and Jane Austen though their work was not specifically "religious."

I use the word "survives" intentionally because a great change had taken place in the seventeenth century. Instead of belief imposing its pattern on the emotions as it had done in the Middle Ages, the emotions of the individual began not perhaps to impose the pattern and to shape his beliefs, but to determine the emphasis of his beliefs. In the Middle Ages the emphasis falls on the Incarnation as the center of religious art and literature: in the seventeenth century it falls *to a disproportionate degree* on the Crucifixion and on sin. The feeling of stability and the joy in the created world which had been characteristic of medieval literature are replaced by an acute sense of tension. We overhear the anguished voice of Donne brooding over his "blacke soule;" we see Pascal turn away shuddering from the spectacle of the "infinite spaces" wrapped in a terrifying silence. I think we must conclude that in periods when the Church is threatened or when faith declines there is a sense of crisis, a lack



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of balance and proportion, which infect the individual writer.

The history of the last one hundred and fifty years is the history of a growing malaise, an increasing subjectivism, a more pronounced tendency among Christian writers to impose a personal interpretation of religion on their work. Their religion becomes more and more a partial, mutilated religion.

This fact can be illustrated by comparing Hopkins with Coventry Patmore or Francis Thompson. Hopkins' range was limited, but in his poetry religion performs its ancient function of *conserving* man's natural human instincts. In Patmore we find a highly personal and decidedly Freudian sexuality masquerading as Divine love. Thompson was a man whose best instincts had collapsed and whose religion, instead of being a source of vitality, involved a compromise with a decadent aestheticism.

In our own day there are the extremes represented by Claudel, Mauriac and Greene. Claudel was somehow outside the crisis, and this gives his work a remoteness from our present preoccupations to which Father Jarrett-Kerr draws attention; but in Mauriac and Greene there is a compromise with the age and with the situation which seems to me to amount to complicity. Miss Nott is on firm ground when she speaks of the lack of charity of contemporary religious writers. There is, indeed, something very disconcerting about the contrast between Chaucer's kindly tolerant attitude towards his fellow-men and the disgust bordering on plain hatred that we find alike in Eliot, Mauriac and Greene.

FATHER Jarrett-Kerr calls his concluding chapter "Pilgrims or Explorers?" The inference is clear. For the Christian, man is a pilgrim moving towards a known goal; for the agnostic he is, he must be, an explorer engaged in a perpetual voyage of discovery. The figure of the pilgrim is the dominant character in Dante, in Chaucer, in Langland, and in Malory as well as in Bunyan. He is gradually replaced at the Renaissance by a Faustus or a Tamburlaine who are the direct ancestors of the spiritual adventurer who becomes the dominant figure in contemporary literature and reflects his creator's own outlook. There is also a third figure who arrived somewhat later on the scene and has not attracted as much attention as he deserved.

The great French writers of the last century, who possessed a residue of Christian belief, were haunted by the concept of "the lost paradise." It was the great symbol of lost spiritual unity, but the idea of "paradise regained" or of redemption was foreign to them. In *Le Voyage* Baudelaire describes a little band of travelers setting out on a world tour. In the middle of the poem the principal traveler changes suddenly, dramatically, into the tragic figure of the lost pilgrim seeing everywhere "the boring spectacle of immortal sin," and brooding over his own strange pursuit of "a goal that changes places."

I am not seeking to identify the third figure with either of the other two, but there is something of him in the offspring of both. The Christian writer is not perhaps a lost pilgrim pursuing a moving goal, but he is inclined to tarry by the wayside, to spend a great deal of time contemplating the obstacles to salvation or castigating his fellow-pilgrims; and he sometimes gives the impression that the goal is a bed where the "dirty scramble" is followed by a belated repentance, or is simply a nice Catholic suicide. We also have the impression that the explorer is more interested in the journey than the goal and that the fun depends on the goal remaining just out of sight.

I have said that it is not to be assumed that all truth is on one side and all error on the other. Whatever his shortcomings the Christian writer is sustained by a belief in the immeasurable value of the individual soul, and though the pattern may have become blurred and smudged the outline of a pattern remains. The great writers of the nineteenth and twentieth centuries like Rimbaud, Proust and D. H. Lawrence, who were detached from the Christian tradition, made extraordinary discoveries about human nature and enormously enriched our experience, but it must be confessed that their work is lacking in that "wholeness," that "unity of conception" which Santayana pronounced to be "an aesthetic no less than a logical demand."

---

## THE FEAST OF STEPHEN

THAMES, mortal *hubris* beggars us. Once more
Christ God at Stephen's side is asking blood.
Who shall outface the fierce Child and restore
the right hand of our darkness from this flood?
Stephen is our red-coated Christ to gloze
rash death with death's impermanent sacrifice;
no child of its pretended mother knows
where it will end. The breath of God is ice;
ice overwhelms the bloodstream. Our repose
is like the rotting snowman's. At this Mass,
Saint Stephen martyr, your forgiveness froze
the cocytus within our limbs like glass.
It is the dead of winter and undone
by subtle darkness the unbloody Sun.

CAROL JOHNSON.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# The Italian Novel Today

**"EVEN AFTER THE WINTRY SEASON OF ITALIAN FASCISM THERE ARE WRITERS WHO WORK"**

LUIGI ROSADONI

VARIOUS American Catholic friends who have come to Italy have asked me: How do you explain the inertia, the insufficiency and the under-representation of Italian Catholics in literature, particularly in the novel? I have answered more or less that it is a long story, but that the main point is this: nothing is easy in Italy. You Americans come here; you hear people singing Santa Lucia; you see the sudden rise of cinema stars (Magnani, Lollobrigida); you enjoy our sun and drink our wine, and you think that in Italy everything is easy, smooth and calm as the Mediterranean. But this impression is false—especially false in relation to the Italian literary scene.

First of all, but for rare exceptions the novel as a genre has never taken hold in Italy as it has, say, in the United States, France, Germany or Russia. The origin of the Italian novel is various. It comes from our own provinces: from the regional novel which is sometimes written in dialect, where the author is above all the repositor of a custom, a language, a climate, a provincial situation; it comes from the French psychological novel; it comes from the social, realistic novel of the United States.

Perhaps the contribution of the United States is the most important of all, for although the literary fashions of the post-World War I period are now outmoded, American narrative has succeeded in breaking the traditional Italian propensity for mere stylistic exercise, for the essay form artistically disguised. For until some years ago, Italy excelled in a type of literature (which reached its paroxysm in D'Annunzio) intended not as a means of expression, but as a delight, a game, an adventure in form. Such a propensity could be developed particularly in the genre of the sketch and the short story: works which do not demand involved psychological development, but are often merely occasions for beautiful writing.

Into this literary situation came the disgrace of fascism, with its absolutism and nationalism. The somewhat cosmopolitan spirit which had been felt at the beginning of the twentieth century disappeared and Italy was cut off from the republic of letters for twenty years. The Italian writer consequently retired even more than before into Arcady, into petty gossip, local customs, and the limited horizons of his native province. Frequently he was no more than an aquarellist of the country or the suburbs; yet even that was something—he at least thus preserved his integrity by abstaining from the imperial literature demanded by fascism. (One can no longer deny the conditioning imposed upon literature by history: the man of letters is *not* the pure humanist of the Renaissance. It is evident, for example, that of the three elements of the novel—society, memory and imagination—not one can survive such an ideological totalitarianism as fascism, which suppresses or falsifies all human things. There is not even a *problem* of the artist's functioning in such a society—a drama of coexistence. Memory and imagination must obey the canons, fit into the scheme, serve the needs of the Party.)

Nonetheless, even after this wintry season of our Italian fascism, there are now writers who work. There is Riccardo Bacchelli, in whom echo so many European experiences; there is the skillful Salvatore Gotta, author of *The Tartar Steppe*; and, of course, there is the frosty Alberto Moravia, who dissects human morality with disconcerting and frequently nauseating assurance, but who nonetheless has a message—the absurd message of a crazed morality—which does not involve a geographic region but the permanent condition of man. There is the Kafkaesque world of Dino Buzzati, made of deserts of the soul, deceptive expectations and mad ambitions; and there is the analysis of customs of Vitaliano Brancati, who died recently. There is Elio Vittorini, who has turned from Communism to the left-wing liberals, who has accepted the American experience most congenially and who has given us one or two beautiful books, such as *Conversations in Sicily* and *The Twilight of the Elephant*; and there is Vasco Pratolini with his lyrical ability to transfer and transfigure to a level of universal significance the most dismal subject matter of a local incident.

Father Rosadoni is a priest now stationed in Rome who contributes frequently to Italian periodicals.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE question my American friends asked, however, was this: Why is the influence of Catholicism on the Italian novel so limited?

We have seen some of the general difficulties of the novel in Italy. When it comes to the Catholic novel, the difficulties multiply. To explain this one would have to speak at length of the Ghibellinism, the intellectual laicism which in the nineteenth century became a firmly entrenched element of our cultural tradition and whose traces can be found in the whole of the history of Italian literature. (Laicism in Italy has almost always meant open war upon the Church, which is charged with obscurantism, temporalism, and other deplorable things which, to tell the truth, are often enough found in the attitudes of certain Catholics). This has resulted in a twofold difficulty for the Catholic intellectual: first of all he must free himself from the traditional prejudices which he has almost always absorbed in school and through his independent readings; secondly he must overcome his inferiority complex, his feeling of loneliness in the Italian intellectual world and his consequent reluctance to take risks that might cause him to be suspect among his fellow-Catholics.

It must also be said that the Italian Catholic is frequently the victim of a greater provincialism than that imposed by fascism: he often lacks large experience and extensive contacts. Immersed in a society where Catholicism is a habit rather than a conviction (and therefore without problems), confined by the parish, the sanctuary and the sodality, of limited moral strength because of his continuous protection from "dangerous" influences, the Italian Catholic frequently has a diminished personality and a limited psychology. Under such conditions it is difficult to engage in a task having as many dimensions as the novelist's, for the task always, at least indirectly, has an autobiographical substructure and presupposes interior resonances of a definite, complex and fluid human climate. And while it is always difficult for a Catholic to deal faithfully, without conniving, with certain themes—with an understanding which is not justification and a moral coherence which is not mere moralizing—it is especially difficult in Italy, for extrinsic reasons proper to our traditional Christianity. It is always a risky business for a Catholic writer to attempt the adventures undertaken by a François Mauriac or to investigate the complex problems laid bare by a Graham Greene, but because the morality which prevails in Italy is often little more than a formality, a mere acceptance of customs, habits and human relations, the work of an Italian Mauriac or Greene would be especially difficult.

This situation causes the ambiguity of what little Catholic novel writing there has been: a wavering between devotionalism which is almost always accompanied by slovenly language and generic psychology, and exercises in style whose plot and problems are "opportunities" rather than operating motives.

As a result, Italian Catholics have frequently mistrusted the novel and applied themselves, sometimes successfully, to erudite research and to the exegesis of the great works of the past. Moreover, a part of the contemporary Catholic youth has been diverted from literature by the political struggle, discouraged from writing by economic obstacles, and worn out by the difficulties of gaining access to the publishers' clans.

Possibly the most serious obstacle of all for a Catholic novelist, however, is that he lacks a feeling of the incarnation of his faith in the painful, often scandalous and always twisted reality of human existence. For literature to exist, contact between religious principle and profane fact is necessary. It is often an upsetting contact, full of risks—but fear and complacency can be even more dangerous for a Christian than contact with the world.

AFTER this pessimistic analysis, let us see whether some hope cannot yet be gleaned from the Catholic, or para-Catholic, fraction of the Italian literary republic.

At the present time two Catholic authors are seriously spoken of in Italy. The first is a writer who raises truly great hopes: Manio Pomilio, the young author whose novel *The Bird under the Dome* was recently published. His personality already bears the marks of maturity, and his first book has been exceptionally well-received by the critics and the literary public.

The second one is Riccardo Bacchelli, whose novel *The Glance of Jesus* has just gone into a second edition. In my opinion Bacchelli's reputation is greater than his real value. I say this not to slight the remarkable cultural background of his works and the technical mastery of his writing, but because the verboseness of his baroque preaching, the fearless use of adjectives, the literary virtuosity which make his charm also mark his limitations.

Another name which has aroused a certain amount of interest is that of Santucci, a young Milanese writer whose work, however, falls into the ambit of that formal art prose of which we have already spoken. A fairly good novel entitled *Charity,* by Policarpo Petrocchi, was published some years ago. Although it has stylistic defects, is artificial in certain situations and wavers in its psychological delineation, it has nonetheless the positive value of facing basic problems of the human soul with a healthy realism.

Carlo Coccioli is a different story. He is much read in France and his novel *Heaven and Earth* has been



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

translated in eleven countries, including the United States, and has been published in about twenty editions. His fifth novel, *The Image and the Seasons*, has just been published. In France he is acclaimed as the Italian Bernanos; in Italy we are much more cautious. Coccioli's favorite characters are strange and twisted, frequently sexually abnormal. They are afflicted by a spiritual narcissism which shuts them up in the spasms of their own nightmares; for them there can indeed be a transcendant hope, but their salvation lies always in their perdition, in their resignation to the presence of a stimulus of the flesh or of higher but always corrupting impulses. If a Jansenist form of Christianity can become epicurean on the rebound, it is to be found in Coccioli. Certainly Catholic theology is very far from his pages.

Guareschi too has been successful everywhere. The charm of his sentimental humor cannot be denied, but the peaceful pastoral battles between Don Camillo, the priest, and Peppone, the Communist mayor, apart from their being a far cry from the complicated political-religious situation in Italy, also are marked by a frightful naturalism and an ideological levity which make the more judicious Catholics shudder. Guareschi's position on the extreme right—a reactionary anti-Communism à la McCarthy, combined with most irrational nationalism and monarchism—have isolated him more and more from the militant Catholic group to which, at certain moments, he has claimed to belong.

RELIGIOUS themes run through most of the best Italian novels, sometimes in the form of intuitions, aspirations, mere suggestions, but the religious problem is present, however small a presence it may be. It is present in Guido Piovene who faces the reality of human pain with an acute sense of mystery and a rare metaphysical sensibility. The religious problem is also present in the work of Cesare Pavese, the young Communist sympathizer of very great literary promise who committed suicide not long ago. At a certain point Pavese asked himself this question: "Why is it that when you succeed in writing about God you feel surprised and happy as if you had reached a new country?" Cesare Pavese didn't have time to answer; perhaps he committed suicide out of desperation because he could not decide to give himself the only possible answer.

# THE STAGE

## THE MERCHANT OF VENICE

"THE Merchant of Venice" has long wanted reconstitution. Thumbed fretfully by all of us in school—how wisely Shaw refused his work to the academic anthologists—it has contracted from the area of adult experience into a small circle of puerility upon which we project the hatred memories of our own early, tense and unavailing struggles of mind. In the extremity of this resistance, we need, say, the corrective rigor of Mr. Mark Van Doren's essay on the play, the *intellectual* reconstitution. Under his tutelage, we may see "The Merchant of Venice" as an imaginative whole which sounds limitlessly "the clear depths of human grace": vivid with the language of love and music and mannerly melancholy—that particular "unbroken, high, golden chime"—into which, hostile and alien, the voice of Shylock comes "rasping like a file." For all his savage irruption, Mr. Van Doren notes of the miser, he is cast out, he cannot "rend the web of magic happiness woven for the others to inhabit." And with his rejection, the play rises to its magnificent finale—the imagination of Mozart, as it were, transformed into words: that act so prodigal of opulence and felicity, and achieving a rounded and harmonious reconciliation of spirit which, after Shakespeare, only Jane Austen was again to approach.

So rests, as it were, the aesthetic brief for "The Merchant of Venice"; the dramatic reconstitution has proceeded less surely. There was that mortuary exhibition at City Center two seasons ago; and then a recent British commentator tells us of an "experimental" production which frankly confessed its boredom with the play, had, indeed, the judge divert himself with a yo-yo during "The quality of mercy." I would gather that the current performance (*at the Jan Hus House*) is being patronized as 'competent': what it gave me, on the contrary, was that gift so rare in one's theatrical experience, delight. There is, to be sure, a certain forthrightness about the production which somewhat excessively sharpens the play's high Renaissance glow; the women do not always register; the clowning does not come off (when did it?). Yet so much spaciousness and ease, discretion of costume and decor, sensibility and power in verse-speaking. The pressure of intelligence is constant and pervasive—here are players who seem to have read a commentary, to have studied Van Doren or G. Wilson Knight. The essential *form* of the play has been superbly grasped, communicated with force and directness: in how many Shakespearean productions has it not been extinguished in a flood of peripheral detail or obtrusive personality?

The occasion is notable, too, for bringing to public



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

attention two actors of the first quality. Thomas Barbour's Shylock wants only the seasoning of age: otherwise it seems to me a performance of unerring exactness, sustained and passionate, faultless in its distribution and arrangement of the stresses in a most difficult role. At once smarmy and rapacious, supremely picturesque, a pointed finger of malice, Mr. Barbour is ever that ideal Shylock for whom Stark Young once asked: "a Jew rich with the Renaissance, with the nearby Orient . . . an endowment of fire, feeling, mind, avarice, malignity, will." Charles Aidman's Bassanio, pitched in the softer key of love, blends charm and manliness in equal degrees, distilling from the solution that exquisite poetry of affection which is the climate of the play; the Messrs. Aidman and Barbour speak both with unfailing distinction. They correct the theater's natural inclination to matriarchy; they assert again the (rather besieged) masculine principle. Anyone interested in Shakespearean fortunes, or the possibilities of male acting, will find this "Merchant of Venice" one of the season's points of reference.

RICHARD HAYES.

# THE SCREEN

## ROGER

IT was a pretty glamorous moment at New York's Paramount Theater the other day when the newsreel ended and the new screen expanded to its enormous sixty-four foot width to reveal "Strategic Air Command" in VistaVision. I'd seen VistaVision once before (in "White Christmas") and was not too impressed, but this new film, with its stunning Technicolor shots of cloud formations and planes in flight, is just right for displaying the brilliance and focal depth of the latest of the big-screen processes. B-36s and B-47 jet bombers are the principal actors in "Strategic Air Command" and the large screen gives them and their backgrounds full opportunity to show off in all their glory. The U.S. Air Force as well as Paramount put on a good show.

From the point of view of spectacle, "Strategic Air Command" is the most impressive airplane picture ever made, but plotwise an airplane picture is an airplane picture. Baseball player James Stewart, who served as a B-29 pilot during the war, is yanked back into the Air Force, because SAC (the atom bomb-carrying force) needs seasoned men. He and his wife (June Allyson) are resentful at leaving civilian life in which they are getting so happily adjusted. Stewart and Allyson have played the husband-and-wife team so often together that they have it down to perfection, perhaps too great perfection, and in this film they could just as well be the Strattons or the Millers. This is not necessarily to their discredit, but it does make for a certain patness; and Director Anthony Mann even allows Frank Lovejoy, Barry Sullivan, Alex Nicol, Henry Morgan and many others in his large cast to be stereotypes as the officers and men. The big scene between Jimmy and June, in which she berates him for not consulting her when he rejoins the service after his first stint, is not resolved very well for a married couple who hope to stay married. Furthermore James *does* seem somewhat old and battered to be piloting planes. However, you go to "Strategic Air Command" not for its plot or dialogue (in which fliers still say Roger), but for its visuals, and they are eminently worthwhile.

ANYONE who wants something more off-beat in a movie should consider 'Bedevilled." Or maybe I shouldn't say "anyone." This picture has a definite Catholic slant that will offer a few difficulties to the casual moviegoer. Its story and screenplay, by Jo Eisinger, concern a young man (Steve Forrest) who stops in Paris on his way to Rome to study for the priesthood and gets himself into a mess of trouble when he tries to help a woman. Little does he realize that she has just killed a man and that she has been living quite a gory life of sin. As a matter of fact, neither does she know that he plans to become a priest—not till quite late in the story. Anne Baxter doesn't play the fallen woman with any of the finesse that Deborah Kerr displayed in "The End of the Affair," but "Bedevilled" is still a fascinating film. Director Mitchell Leisen does pretty well in avoiding all clichés, and he manages to build up quite a disturbing bit of suspense. Although the shots of Paris in CinemaScope and Eastman Color are extraordinarily beautiful, I'm not sure that the wide screen is quite appropriate to this intimate and almost tender story, but in any case "Bedevilled" pleased me greatly.

IT's pleasant to relax with a fast-moving comedy-drama, the kind that Hollywood whips up with apparent ease; and it's good to see Ginger Rogers again playing the wise-cracking kind of theatrical role she handles so well. "Right Spot" won't be anybody's best movie of the year, but it is exciting and amusing as G-man Edward G. Robinson tries to talk Ginger, an inmate of the woman's prison, into appearing as a witness against a gangster. Brian Keith, as a detective, and several others are on hand to keep the events and talk lively and funny.

PHILIP T. HARTUNG.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# McCARTHYISM REVISITED

SENATOR McCarthy seems to have been retired to the back pages since the historic censure action, despite several drastic, and somewhat pitiable, attempts on his part to make new headlines. Again it can be said that the nation has survived a hurricane. Quite a number of personal reputations and not a few American traditions lie among the wreckage, of course. But basic American institutions are still safe.

In the heat of such national controversy as McCarthy stirred up, it is almost impossible to make a reasoned judgment; introspection and soul-searching, under such circumstances, seem to be out of the question. Now, though, in the lull following the storm, our recent experiences with the man who has been called the most successful demagogue in American history should provide some understanding of ourselves. Such an examination calls for a full-scale study. For the next few weeks this column will merely venture some random observations.

First of all, there is the fairly obvious fact that McCarthyism was not truly an ism in the meaningful sense of the word. The Senator had no program. McCarthyism represented a dangerous mood rather than an ideological assault. It was not opposed, as a matter of principle, to American institutions. It was, rather, recklessly disinterested in them. Indeed, it interpreted a steady concern with the fate of certain democratic rights and procedures as at best a weakness and perhaps even witless subversion. The coupling of "Fifth Amendment" with "Communist" was more than a semantic device. It was an impiety which betrayed the basically radical nature of the movement.

The McCarthy movement demonstrated a deep-rooted distrust of American institutions, even while it lavished verbal praise upon them. It was the McCarthyist position, for instance, that freedom of the press as it was practiced in this country led to innumerable local editions of the *Daily Worker*. It was the McCarthyist position that academic freedom had in fact led to treasonable doctrines' being taught at America's greatest universities. It was the McCarthyist position that political freedom had resulted in "twenty years of treason."

But for all this discontent with the actual workings of democracy, there was no forthright attack on democratic methods or democratic institutions. Clearly the U.S. was going to hell in a basket. But the next logical step was never taken. No one suggested that we should change our democratic framework. The McCarthy assault was not abstract but focused on the concrete results of democracy.

Such attacks can always be made and will probably have a certain validity. For it is of the nature of democracy that the wrongheaded will get a hearing with the wise; that the guilty will have the refuge of civil liberties along with the innocent; that the liar will share the platform with the truth-teller. Democracy is a dangerous business, and we should have known this before Senator McCarthy dramatized it. We should have known that we cannot have democracy without constant hazard.

Once McCarthy—with some truth and a great deal of distortion—pointed out that democracy was perilous, a large group of Americans seemed to verge on losing their faith in democracy, or at least in democratic procedures. For instance, take the question of the Fifth Amendment. It was, early in the game, clear to most of us that Communists were relying heavily on the protection it afforded. As case after case piled up, there was a strong tendency among the McCarthy followers to belittle and even to abandon the Fifth Amendment, because it was being abused and misused. Of course it was being abused and misused. So have free speech, academic freedom, religious freedom, political freedom, free enterprise. They always will be. This is the price we pay for liberty, as on a deeper level human freedom means the possibility of sin.

The abuse of democratic institutions should have been taken for granted. The price should have been paid willingly. But as long as people think that democracy is "safe" and fool-proof, ripe pickings for the next Senator McCarthy who comes along will remain.

This, it seems to me, is an essential lesson to be learned from the McCarthy experience. The nation at one time was divided right down the middle on the question. One group, cherishing the illusion that political folly and subversion (the distinction was never very clearly etched) must be attributable to extra-democratic processes, were outraged to learn the "revelations" which other people unearthed and McCarthy exploited. When they came upon the fact that the use of democratic methods does not always assure democratic triumphs, they grew suspicious of democratic methods and sullenly demanded changes which would have seriously affected our traditions of civil liberty. They demanded blacklists, university screening boards, absurd security checks, etc.

The other group, cherishing civil liberties, also seemed unable to face up to the fact that democracy means hazard. They reacted at first by denying or belittling subversion. Later, in desperation, they took to burdening Senator McCarthy with sins he was not guilty of and came too readily to the defense of his targets, with little or no discrimination. It would seem that this group, too, could not find it in themselves to face up to the perils of democracy.

Unfortunately, Senator McCarthy was not defeated on principle. The basic issues the controversy raised still remain to be settled. Until they are, either Senator McCarthy or a reasonable facsimile may reappear at any time—and who knows with what success?

JOHN COGLEY.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# A ROUNDUP OF SHEED &

***A few of them got away, of course. You will find ber of Sheed & Ward's OWN TRUMPET. In the m been idle this Spring:***

***Two new textbooks, not necessarily to be studied in class:***

## PHILOSOPHICAL PSYCHOLOGY

**by J. Donceel, S.J.**

A textbook which contains the essential features of the traditional course in Thomistic Psychology with a short, simple survey and critical evaluation of the most important data of contemporary experimental and dynamic psychology. Not only General Psychology, but also Animal Psychology, Gestalt Psychology, Psychoanalysis, Individual Psychology, etc., are explained and evaluated. An attempt is made to integrate the valuable contributions of these systems with the Christian conception of Man. $4.50

## INTRODUCTORY METAPHYSICS

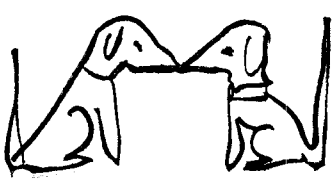
**by Avery Dulles, S.J., James Demske, S.J., and Robert O'Connell, S.J.**

Written on the premise that philosophy is a search for wisdom—a personal search in which the opinions of the great philosophers should be used as guides. Beginning from the evident data of experience, the student is led through an orderly series of analyses until the main lines of the Thomistic synthesis have emerged as a coherent set of answers to genuine questions. $4.50

## TENDERS of the FLOCK

**by Leo Trese**

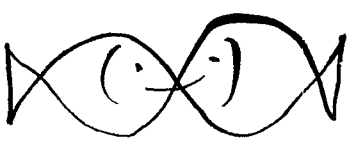
The author's third book for priests, but no mere repetition of his earlier ones—there is plenty to say about the different aspects of a priest's life, a subject on which no one else writes with quite Father Trese's insight and honesty. $2.50



## ORIGEN

**by Jean Danielou, S.J.**

Pere Danielou considers Origen as Biblical scholar, mystical theologian, apologist, philosopher, preacher and so on; the various views are then combined to give a picture of the man "in the round." Origen has always been a controversial figure and will doubtless continue to be; yet it seems clear enough that his intentions were never heretical; he was, after all, a pioneer. It's rather rough on pioneers if nothing is remembered about them except their mistakes. $4.50



## The STORY of THOMAS MORE

**by John Farrow**

Everybody (even the reviewers) is thoroughly pleased with this book: we should be fond of it anyway, but the way it is selling is making us daily fonder. $3.50

## The WAY of the CROSS

**Written and Illustrated by Caryll Houselander**

Refresh your devotion to the Stations of the Cross by looking at them with Caryll Houselander. All her books had Our Lord's Passion and our part in it as their underlying theme, but this, her last devotional book, is the only one written directly on it. $2.75

***Buy your book***

***To get the Trumpet, free and postpaid, wr***

**SHEED & WARD**

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# WARD'S SPRING BOOKS —

*hose (and more about these) in the current num-*
*ntime, there are enough here to show we haven't*

## TOLERANCE and the CATHOLIC

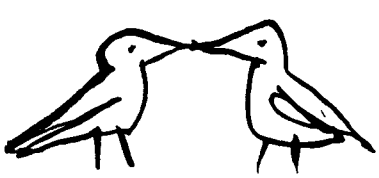
### A Symposium

A group of French and Belgian theologians, Fathers Yves Congar, O.P., Albert Dondeyne and Louis Bouyer among them, each writing on one aspect of the problem which in the practical order has most to say to the relation of the Catholic to his community—what in general must his attitude be to men of other religions and philosophies, what in especial should be the treatment of these others in a society predominantly Catholic? Do Catholics claim when they are in a minority rights that they would not concede if they were in control? Is toleration merely a wise expedient or has it roots in the nature of truth and the nature of conscience? $3.50

## A RETREAT for LAY PEOPLE

**by Msgr. Ronald Knox**

If you are not going on retreat, read this instead, if you are, take it along. It is one of the most attractive of all Msgr. Knox's spiritual books. Meditations for two Holy Hours are included. $3.00



## The PSALMS

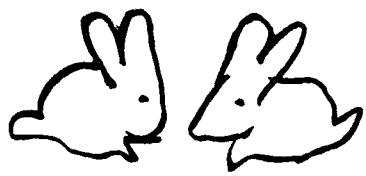
**Translated by Msgr. Ronald Knox**

This edition of Msgr. Ronald Knox's psalms has a foreword by the translator and (in case you care about such things) is dressed in a jacket we love. $2.50

*rom a bookstore*

*to Lucy MacGill. All the address you need is*

**New York 3**



## MARRIAGE

### A Medical and Sacramental Study

**by Alan Keenan, O.F.M., and John Ryan, M.D., F.R.C.S.**

"In this book," write the authors, "we endeavor to perform three major tasks. Firstly, to present marriage and the problems of marriage, if they should arise, as the doctor sees them. Secondly, to present marriage as the priest sees it. Thirdly, and perhaps most importantly, to demonstrate the practical link between the two aspects. This is a really comprehensive book: we know it will be read by priests and doctors, but please note that it is intended for husbands and wives too.

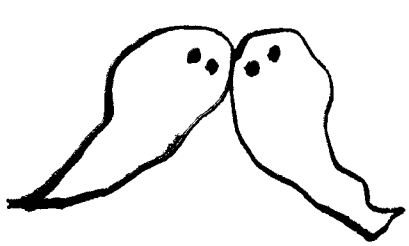
*Coming May 28th.* $4.50

## The MYSTICAL BODY of CHRIST

**by Friedrich Jurgensmeier**

This translation of a great book appears with a foreword by Archbishop Cushing, from which we quote: "The importance of Father Jurgensmeier's great work on the Mystical Body of Christ has been universally recognized. In successive editions, it has exercised a profound influence on the lives of thousands, introducing them to a fuller and deeper understanding of the core of Christianity and explaining to them the sublimity of the means by which Almighty God has chosen not only to redeem us, but actually to divinize us."

The present edition has been revised to bring it into complete harmony with the most recent papal teaching. $5.00



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# Proudly

**THE PRIORY PRESS presents**

## THE INDWELLING OF THE TRINITY

**Francis L. B. Cunningham, O.P.**

**"an important contribution to the theology of the Trinity and of the spiritual life. . . ."**

- a historical survey of sources, theories and interpretations, from the early Fathers to the present day
- a revealing investigation of early scholastic theories, and the teachings of Alexander of Hales, St. Albert, St. Bonaventure
- a penetrating analysis and profound synthesis of the illuminating solution of St. Thomas
- a definitive resolution of difficulties and objections, ancient and modern

**"a solid theological construction . . . a brilliant examination of a fundamental doctrine of the spiritual life, rich in practical consequences. . . ."**

appendix of manuscripts • tables • bibliography • indices
pp. xx—416 $7.50

## A PRIMER OF THEOLOGY

**DONLAN — REGAN — HENRY**

**A theology textbook for today, following the order and content of St. Thomas' *Summa*, in modern terms and lucid, vivid language**

- for intelligent laymen, adult discussion groups
- for college students and theology classes
- for sisters and summer theology programs
- for adult converts and convert-classes
- as a handy, readable reference book

I: God, the Trinity, Creation
pp. xii—263 $3.00

II: Principles of Christian Living
pp. xii—181 $3.00

III: Christian Virtues and Gifts
Ready September 1

IV: Christ and His Sacraments
In preparation, ready September, 1956

*At your local bookstore or*

THE PRIORY PRESS

**Asbury Road**
**Dubuque, Iowa**


# COMMUNICATIONS

## "THE MORALITY OF NUCLEAR WAR"

Highland Park, Ill.

TO the Editors: I thoroughly enjoyed Father Drinkwater's courageous article on "The Morality of Nuclear War" [March 18]. I equally enjoyed the excerpt from *The Indiana Catholic and Record* [April 8], but found the latter a bit transparent. . . . All that is required is that the destruction be controlled, says the editorial, but what if the predicted and controlled destruction is so extensive as to be immoral? In short, what if in bombing a Russian city we kill innocent women and children in destroying the military objective? This is the question: Can we employ a weapon of such widespread destruction as the A-bomb and H-bomb on targets which though legitimate are situated in highly populated areas? It is this precise question which Father Drinkwater answers so correctly. Control is not the key, but extent of predicted and controlled damage is. . . . The only possible ground for opposition to Father Drinkwater's position must be in the area of the definition of combatants and non-combatants. As an *advocatus diaboli* let me ask whether all citizens, precisely because they are loyal citizens working for victory in a war unjustly started by their country, are to be considered as combatants? To answer this question affirmatively is the only possible way to oppose Father Drinkwater. To answer it negatively leaves no alternatives but those he outlined. I mean, of course, limited use of nuclear weapons against fleets of ships or the military on land. . . .

RICHARD J. WESTLEY.


"Very helpful in promoting understanding and appreciation of this great devotion."
BING CROSBY

## ★ HOLY ROSARY ★

*by Msgr. J. M. Escriva*

*Bound in cloth $2.00 Bound in paper $1.00*

"Ideal for teaching my pupils love and veneration for the Mysteries."
A GRADE SCHOOL PRINCIPAL

*Printed in two colors 40 original drawings*

*order from your local bookstore or*

**SCEPTER PRESS** 5544 woodlawn chicago




LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# The Mysticism of Thomas Merton

AELRED GRAHAM

TO judge from the Catholic press, the Church's activity today is as vigorous as it has ever been. The theologians, within the framework of the dogmatic formularies, continue to elucidate divine revelation; and the ecclesiastics, like good policemen, control and direct the spiritual traffic. When, however, mid-twentieth century man wishes to discover what it is all about he turns, more likely than not, to the mystics.

This is what gives to the writing of Thomas Merton its special importance. As his latest work [*No Man is an Island*, Harcourt, Brace, $3.95] reveals signs of an all but completely achieved maturity, that importance is certain to grow. A rare and attractive combination of gifts display themselves: the readability of an accomplished writer, imaginative and intelligent, with a poet's ear for the music of words; an instinctive sense of the orthodox blended with the originality, not of one who must think differently from other people, but of one who thinks for himself. Added to these are perceptiveness, compassion, humility and an abounding common sense which relieves his uncompromising message of any suspicion of extravagance or ill-humor. The young scholastics at the Abbey of Gethsemani are fortunate in having so magnanimously sane, warm-hearted and articulate a spiritual director as Father Louis.

As hitherto, he writes as the Trappist-Cistercian monk, while at the same time contriving to address himself to the world at large. The world would do well to pay heed:

> A selfish love seldom respects the rights of the beloved to be an autonomous person. . . . God is more glorified by a man who uses the good things of this life in simplicity and with gratitude than by the nervous asceticism of someone who is

Dom Aelred, author of *Catholicism and the World Today*, is Prior of the Benedictine community at Portsmouth, Rhode Island.


## Newman Highlights for Spring

**Sacraments and Worship**
**Liturgy and Doctrinal Development of Baptism, Confirmation, and the Eucharist**
**Edited with Commentary by Paul F. Palmer, S.J.** Volume one in a new series, "Sources of Christian Theology," presenting in English the basic texts and documents which have shaped and continue to control Catholic theological teaching. $4.75

**Essays in Christian Unity**
**By Henry St. John, O.P.** Reflections on the spirit and techniques of the ecumenical movement showing how many of the barriers dividing Christians can be removed. $3.00

**Christianity Is Revolutionary**
**By Maurice Fraigneux, trans. by Emma Craufurd.** All true revolutions in the Church, the author contends, are based on a return to fundamental Christian principles and their application to present-day problems. $2.75

**Marcelino**
**By Sanchez-Silva, trans. by Angela Britton.** A moving story of incomparable beauty and tenderness which will be enjoyed by parents and children alike. *(Illustrated)* $2.50

**The Scholar and the Cross**
**The Life and Work of Edith Stein**
**By Hilda C. Graef.** A superb study of the life and work of one of the most remarkable women of our century. The book captures the very spirit of Edith Stein, who as a great teacher, influential philosopher, and saintly Carmelite nun, taught and lived the highest Catholic ideals. Little is known of her last days except that she perished at the hands of the Gestapo in Auschwitz in 1942. As her life and works emerge from the shadows, her stature takes on increased dimensions, and her influence seems destined to grow. *Illustrated* $3.50

**The Saint of the Atom Bomb**
**By Josef Schilliger, trans. by David Heimann.** The absorbing, true story of the Japanese scientist, patriot, and Catholic, Dr. Paul Nagai, who was caught in the atomic holocaust of Nagasaki in 1945. His heroic work among the survivors, in spite of grave personal risks and injuries, is a compelling account of human courage and saintly personal sacrifice. $2.75

**Treasure Untold**
**By Rev. Albert J. Shamon.** Lively and inspirational reflections on the articles of the Apostles' Creed. Points are well made with arguments that appeal to the heart as well as to the mind. $3.50

**Chastity**
By Various Authors, trans. by Lancelot C. Sheppard. The fifth volume in the "Religious Life Series" considers every aspect of the vow and the virtue of chastity. No effort is spared in applying principles to practical, modern problems. $4.00

**Fount of Our Joy**
**Madonna Legends for Dramatization**
**By Sister Mary Jean Dorcy, O.P.** The author of *Shepherd's Tartan* now presents a delightful collection of nine legends about our Blessed Lady. Although primarily intended for the upper grades and high school, the legends will be a refreshing treat for all lovers of fine language. $2.50

**The Heart of Christ**
**By Jean Galot, S.J., trans. by John Chapin.** By contemplating our Lord's inner life as manifested in the Gospels Pere Galot sets out to discover the intimate thoughts of the heart of Christ. $3.50

**The Christian Imagination**
**By Justus George Lawler.** Vigorous essays in which vital questions of the day, such as the meaning of Christian love and the education of youth, are squarely faced and sanely discussed. $3.00

**Wherever good books are sold** **THE NEWMAN PRESS** **Westminster, Maryland**




LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

## A Cross-Section of America Speaks Its Mind

**By SAMUEL STOUFFER, Harvard University**

"Have you ever known anyone you suspected of being a Communist?" "What things do you worry about most?" These are typical questions asked of 6,000 community leaders and average citizens in two news-making polls on civil liberties. Professor Stouffer brilliantly compiles the results into a revealing, surprising, often disturbing picture of America's current attitudes toward the Communist threat. "Facts and figures are rarely so fascinating as you find them here . . . a major study of the American scene."—W. G. ROGERS, *Associated Press*. With 30 pages of lucid charts.

# COMMUNISM, CONFORMITY AND CIVIL LIBERTIES

**$4 at all booksellers, or direct from**
**DOUBLEDAY & CO., INC.**
**Dept. C-5, Garden City, N.Y.**

*for Spring*

**THE FIVE DEVILS of KILMAINHAM**
**by Esther Morgan McCullough**
This unusual suspense novel has as its setting the Dublin of the 1880's. A novel of distinction as well as a dramatic tale of three murders. Already Published: $3.50

**TORERO: A BULLFIGHTER'S DAY**
Caption text by Enrique Gual; Photographs by the Mayos
This is a wonderful book of bullfight pictures, taken by the foremost photographers of Mexico. The finest shots of bullfight action, shown in the exact sequence of a bullfight. The greatest modern bullfighters (*toreros*) as seen in *Plaza Mexico*. July 5: $3.75

**THE DARK VIRGIN: THE BOOK OF OUR LADY OF GUADALUPE. Edited by Donald Demarest and Coley Taylor**
In December, 1531, the Blessed Virgin Mary appeared to a humble Mexican Indian, Juan Diego, and thereby changed the course of history. The original documents, completely translated into English. Pictures and color plates. July 2: $4.00

COLEY TAYLOR, INC.
*Publishers*
PORTER'S LANDING
FREEPORT, MAINE


agitated about every detail of his self-denial. The former uses good things and thinks of God. The latter is afraid of good things, and consequently cannot use them properly. . . . We cannot be happy if we expect to live all the time at the highest peak of intensity. Happiness is not a matter of intensity but of balance and order and rhythm and harmony. . . .

The arguments of religious men are so often insincere, and their insincerity is proportionate to their anger. Why do we get angry about what we believe? Because we do not really believe it. Or else what we pretend to be defending as the "truth" is really our own self-esteem. A man of sincerity is less interested in defending the truth than in stating it clearly, for he thinks that if the truth be clearly seen it can very well take care of itself.

How simple yet how admirably acute all this is. The book as a whole treats, as its author justly says, of "some of the basic verities on which the spiritual life depends." In a series of penetrating reflections Father Louis unfolds the theme, old yet perennially new, of man's response to reality; that is to say, how we are to bring ourselves into harmony with God and our fellow creatures. In this adjustment lies man's destiny and his sole hope of happiness. The goal ultimately to be achieved—not merely by those who live in monasteries but by all men alike—is the unitive knowledge of God in loving contemplation together with selfless good will towards the world around us.

THE process of spiritual growth, as Father Louis makes clear in continuing flashes of insight, can be summed up in the Gospel paradox of surrendering self in order to gain the truer and deeper Self. "I live, now, not I, but Christ liveth in me." This "self-naughting" moves in a different dimension from that of mere virtue—hence we have to be on our guard against being righteous overmuch—even while what is involved is the totality of the "good life." Self-knowledge and an awareness of the motives for our actions are among the conditions of success. Its enemies are "fear, anxiety, greed, ambition," since by these we become preoccupied with the ego and so distort our vision of reality. "Most of the moral and mental and even religious complexities of our time go back to our desperate fear that we are not and cannot really be loved by anyone."

Father Louis, perhaps for the first time within the pages of a single book, has overlooked none of the positive elements that make for Christian holiness; both its counterfeits and the impediments to its achievement are ruthlessly exposed. Nevertheless, in the mind of one reader at least, a lingering doubt remains—more, it is true, a question of emphasis than



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of anything substantive. If it is here ventilated, it is in no spirit of carping criticism, but with a view either to having it dismissed or providing an occasion for one of the ablest spiritual writers of our time to clarify his thought.

Father Louis' later writings, and this book in particular, show him as aware as any man could be that Christian perfection has nothing to do with sanctified egoism. But has he been able, even here, to express that awareness in a consistently articulated doctrine? For example, the two kinds of love, *eros* and *agape*, to which he alludes in his prologue deserve closer attention than they receive. (No one, incidentally, is better qualified than Thomas Merton to extract what is true and valuable from Nygren's great study *Agape and Eros*—a work highly relevant to his theme.) If Hope is a form of desire, as Father Louis holds with St. Thomas—in other words, Hope has the character of *eros* rather than *agape*—then how far is it spiritually profitable to develop the theme of the love of God precisely in these terms?

Hope, partaking of desire, though directed to God, is also, unlike charity (*agape*), a self-regarding virtue. We want *our* spiritual hunger satisfied. This, of course, is legitimate; but is it really what Father Louis wishes to stress so emphatically? At any rate, it would be interesting, in this connection, to have his comment on the story—a favorite of St. Francis of Sales—of the woman who carried a burning brand in one hand and a pitcher of water in the other. When asked her purpose, she replied that the brand was to burn up paradise and the water to extinguish the fires of hell. Then, she said, we shall know who are God's true lovers!

". . . I exist in order to save my soul and give glory to God by doing so." Is not the inverse of this more in harmony with Father Louis's underlying thought? "I exist in order to give glory to God and save my soul by doing so." The difference here is worth considering. Would he agree that the most significant aspiration of the love of God ever spoken contained no element of self-regarding desire? "Not my will, but Thine be done" —a dramatic echo of the most selflessly loving prayer that we ourselves can ever say: ". . . . *Thy* kingdom come; *Thy* will be done. . . ."

Father Louis is still preoccupied with "asceticism," alive though he is to its pitfalls. Hope, he says, is asceticism's "living heart." The real danger of self-chosen austerities, or even of exceptional ascetic practices authorized for limited groups, is not so much that they can foster pharisaic pride. Though of this possibility there are abundant warnings in history, fiction and descriptive psychology. The danger is that they intensify our absorption in precisely that individual


## Benziger's New and Recent Publications

### CROSS UPON CROSS

**The Life of Pope Pius IX**

**By Rev. Francis Beauchesne Thornton**

The first life of this Pope by an American. Based on original research on official Roman Documents, and written in Father Thornton's interesting and down-to-earth style. Large 12 mo. 256 pages, illustrated jacket—$3.50.

### THE ALTAR BOY'S CEREMONIAL

**By Rev. Joseph W. Kavanagh**

Contains instructions on how to carry out every ceremony performed by Altar boys at High Mass, Low Mass, Benediction, Pontifical Mass, a Bishop's Low Mass, Holy Week, Forty Hours, Nuptial Mass, etc. Cloth—$2.50.

### THE RADIANT CROWN OF GLORY

**By Vy. Rev. Thomas Plassmann, O. F. M.**

A simple and direct explanation of the dogma of Mary's Immaculate Conception. This book has a solid devotional aspect, so that the reader is not only informed of the dogma but is lead to a greater love and devotion towards Mary. 274 pages—$3.50.

### ST. MARY MY EVERYDAY MISSAL

**By the Benedictine Monks of St. Mary's Abbey, Newark, N. J.**

NEW 4 VOLUME EDITION

One volume for each of the four seasons. Each volume contains Ordinary of Mass. 2000 pages. Size 3-¾" x 5-⅝". Flexboard per set $6.50—Imit. lea. per set—$11.50—American seal—$16.00.

### JESUS BLESS ME

**By Sister M. Imelda, S. L.**

The great prayers of the church known to children of Communion age.

A new attractive First Communion book, with 60 illustrations in colors. Contains simplified Mass prayers; The Rosary Mysteries; Stations; Benediction prayers; other devotions and visits to Our Lord, Our Lady, and Saints; and a child's guide to life. Size 3 x 4½" —160 pages—$1.10....2.00....2.75....3.50.

### DAILY BREVIARY MEDITATIONS

**By the Most Rev. Joseph Angrisani, D. D.**

**Translated by Rev. Joseph McMullin, Ph.D.; Preface by Rt. Rev. Msgr. Joseph A. Nelson, P.A., D.D.**

The meditations follow day by day the Scripture lessons of the Roman Breviary. Each meditation goes directly to the heart of some spiritual question and is expressed in clear, modern language. 4 Vols., 18 mo.—4" x 6¼".

79-2001—Levant grain, simulated leather, yellow edge, boxed, Set of 4 Vols.—$25.00.

*At your local bookstore or*

**BENZIGER BROTHERS, Inc.**

**6-8 BARCLAY STREET** Telephone: ALgonquin 4-3053 **NEW YORK 8, N. Y.**

BOSTON 10 • CHICAGO 6 • CINCINNATI 1 • SAN FRANCISCO 3




LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# Journey to Somewhere

**By JOHN PATRICK CARROLL-ABBING.**
The Monsignor who founded Boys' Towns of Italy tells a perceptive story of a boy's descent into despair and loneliness in post-war Italy. **$3.50**

**THE YOUNG AUGUSTINE**
**A biography by J. J. O'MEARA** **$4.50**

**LAST CRESCENDO**
**A novel by OWEN FRANCES DUDLEY. $3.50**

**DARK ENEMY**
**A novel by E. J. EDWARDS.** **$3.00**

*At all bookstores*

**LONGMANS, GREEN AND COMPANY**
55 Fifth Avenue, New York 3

## LEWIS COLLEGE
**Of SCIENCE and TECHNOLOGY**
**Lockport, Illinois**
**CO-EDUCATIONAL**

A Catholic college administered and staffed by Catholic laymen. CYO affiliated. State and University accredited. Majors offered in Liberal Arts, Natural Sciences, Business Administration, Social Sciences, Industrial Arts, Engineering. B.A., B.S. degrees. One and two year courses in Flight, including Helicopter, Aviation Operations, Maintenance. 35 miles from Chicago.

**CAMP WE-HA-KEE** On Green Bay Marinette, Wisconsin
*For Girls 6-16*
Conducted by Dominican Sisters, Sinsinawa, Wis.
1955 Season June 28—August 16, $350
*For information write*
Sister David O'Leary, 200 Ridge Ave., Winnetka, Ill.

***See page 165 for order form for trial subscription to The Commonweal***


ego whose claims on our attention it is our business to ignore. How profoundly it has been remarked that humility does not consist in thinking little of self, but in not thinking of self at all. Calculated austerity not seldom merely exalts the more creditable side of the ego at the expense of the less creditable; whereas genuine holiness implies the complete self-naughting of the ego, in its creditable no less than its discreditable aspects, and the abandoning of the will to God.

Only the pure in heart can see God. For achieving such one-pointedness as is here implied a prudent disciplining of the bodily senses is indispensable. But this of itself need bring us no nearer the goal. Penintential practices can never touch the heart of the matter—which is the ordering, and very largely the elimination, of desire, the extinguishing within the human spirit of the hideous fires of lust, greed, envy, resentment and infatuation. Hence (I submit) the "heart" of asceticism is not hope or desire (even for God) but *patience*. Etymologically the Passion of Christ is simply the "patience" of Christ—in whose sufferings we ourselves similarly share, as St. Benedict observes in his Rule, "by patience."

IN some later work Father Louis may perhaps consider a little more deeply the truth of man's essential passivity before God. Consciousness of our native energies and an aesthetic appreciation of the symbolism of the Liturgy, with its sacramental reenactment of Christ's sacrificial offering, should never be allowed to hide from view the existential realities of the human situation. To the question "What can I do for God?" the answer is simple enough, "Nothing at all." Our only contribution is to respond to the divine initiative and allow God to work His will in us by cooperating actively with Him from moment to moment. Radically this implies a certain desirelessness, a refusal to prefer, a non-attachment to the results of our work, what the saints call "holy indifference." If our aim, by God's grace is "to desire nothing and refuse nothing," we may safely leave asceticism to take care of itself. We shall find the duties of our state a sufficient school of selflessness. The object in view is not that by our austerities we should gain possession of God, but that by our submissiveness He should take possession of us.

Responsive to every call of duty, yet not anxiously striving, quietly alert in wise passiveness before God —*patiens divina,* in St. Thomas' phrase—we learn the deeper meaning of both contemplation and compassion. The contemplative is not one who prepares himself strenuously for some future vision; even now, if through a glass darkly, he has bridged the gap between time and eternity, and so enjoys "the sober certainty of waking bliss." To be compassionate is not to adopt an attitude, albeit a "Christ-like" attitude, to the sinful



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and suffering; it is to recognize one's identity with them. *"That art thou"* is the basic thought of one of the world's great religions, echoing the "we are members one of another" of St. Paul. Remembering all this we shall, in our discourse, make use reluctantly of the separative "I;" just as in our prayer we shall recall, as members of the whole human family, that it was in the first person plural that we were taught to say "Our Father. . . ."

These thoughts fall obviously within the scope of a book entitled *No Man is an Island*. If their special emphasis, for what that may be worth, is not always to be found there, it must at once be said that Father Louis is having nothing pointed out to him that he has not already noted for himself. The book as it stands is the author's most valuable achievement so far; it should find its place among the enduring works of Christian spirituality.

# The Artist-Intellectual and the World

THE LION AND THE HONEYCOMB. By R. P. Blackmur. Harcourt, Brace. $5.

By JOHN F. SULLIVAN

THE fundamental dilemma of the artist in conflict with society has nowhere been stated more succinctly, I think, than in John Masefield's remarks on "Hamlet." The horns of the dilemma are these: The artist-intellectual cannot accept society as it is—or rather, as he is made to feel it. "It is a society," Masefield says, "governed by the enemies of intellect, by the sensual and the worldly, by deadly sinners and the philosophers of bread and cheese."

But neither can the artist-intellectual act upon such a world, if he is to preserve his integrity; in Masefield's words: "To the delicate and complex mind so much of life is bound up with every act that any violent act involves not only a large personal sacrifice of ideals, but a tearing-up by the roots of half the order of the world. . . . It is so great a defilement, and a world so composed is so great a defilement, that death seems preferable to action and existence alike."

The alienated artist is thus ordinarily forced into one of two possible roles: that of the lonely prisoner in a personal "ivory tower," or that of a prophet without honor, a rather owlish Cassandra.

To some extent, perhaps, R. P. Blackmur fills both these roles in his fine collection of critical articles, *The Lion and the Honeycomb*. More precisely, while he has not abandoned the technique of intricate "criticism of criticism" which is often regarded as a kind of hallmark of modern ivory-towerism, he is essentially engaged in a work of public persuasion, evangelical, almost apocalyptic.

It is not quite fair to *The Lion and the Honeycomb* to describe it as a collection of articles, because it is a more thoroughly integrated work than is thereby suggested. Despite the range of twenty years in the time of composition of these essays and their wide range of subjects, Mr. Blackmur has succeeded in arranging them to present a totally unified and coherent treatment of his theme. Or, to say it another way, the book is testimony to the consistency and orderliness of Mr. Blackmur's thought, which has held to its considered judgments through changes of climate or interests.

The book begins with an essay called "Toward a Modus Vivendi," which portrays contemporary society in terms that would justify our application of Masefield's description to it. Three developments of the most alarming significance—"the new illiteracy," "the new intellectual proletariat," and "distrust of the audience"—are amply illustrated, both from events in our common experience, like the McCarthy adventure, and from Mr. Blackmur's own recent experiences in Italy and the Middle East. This portrait of our society is not new, of course; it is Mr. Blackmur's achievement, however, to give it new emphases, a new clarity of presentation, and an impressive sense of urgency.

The next few essays consider the status of the artist in the light of this contemporary situation. There is, for example, an all-too-brief study of the phenomenon of the artist as hero of the work of art. It is followed by a demonstration of the hard facts of the economy of the modern artist: relative decline of circulation accompanied by an increase in the numbers of those who now seek to make a living as artists.

After a kind of modulating essay on the literary expatriate, Mr. Blackmur gives us a series of specific illustrations of the artist-as-failure: Henry Adams, T. E. Lawrence, Herman Melville, and Irving Babbitt. There is another modulation, by way of T. S. Eliot's criticism, to the central part of the book: three essays, including the title piece, which make a general statement about criticism and its function in the contemporary world.

Criticism should turn, Mr. Blackmur believes, from poetry, which, as poetry, seems to him to have declined in value for us, to the novel, which he regards as the most significant literary form now and in the future. The ideal which he sets before the critic is thus a synthesis of Coleridge and Aristotle. The specific illustrations of the artist-as-successful-critic which he sets forth in the next essays are, however, Dante and Henry James. A final modulation, through an essay on the late novels of James, brings us to the final article, which is called "Between the Numen and the Moha: Notes Toward a Theory of Literature."

Throughout the book, Mr. Blackmur's theme has been the dilemma of the artist in conflict with society, but, as I have suggested, he is himself forced to adopt one of the possible roles of the artist-intellectual, and his book is also, there-



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

**Here's what critics have said about the resounding success of this series of permanent Catholic classics:**

"Inspired"—Rev. John S. Kennedy, *Catholic Transcript*

"To be congratulated"—*Brooklyn Tablet*

"Unbelievable . . . makes a reviewer's heart glow a bit"—Rev. Richard Walsh, *Montana Catholic Register*

"Fine choices"—D. Bernard Theall, O.S.B., *Catholic Review*

"Courageous"—*Dallas Times-Herald*

"A series increasing in value and distinction with each new title"—*Michigan Catholic*

"Fine Catholic classics"—*The Christian Family*

"A happy event"—*Kansas City Star*

Just published—a new Thomas More Book to Live:

**LETTERS FROM BARON FRIEDRICH VON HÜGEL TO A NIECE**

edited by Gwendolen Green, with an introduction by Rev. John B. Sheerin, C.S.P. $3.75

Other titles in the series:

WEEPING CROSS by Henry Longan Stuart $4.00

CAIN by Rogier van Aerde $3.75

THE PATH TO ROME by Hilaire Belloc $3.75

SUPERSTITION CORNER by Sheila Kaye-Smith $3.75

*All of these titles are available at your bookseller*

**Henry Regnery Company, Chicago 4**


fore, an apt illustration of the way in which the dilemma presents itself. The prophetic role is not blatantly assumed, as perhaps it was by, for example, Shelley and Arnold. But it is explicitly assumed. At the end of the essay called "A Burden for Critics," which is one of the central essays in the book, there is a clear statement of it:

> What I want to evangelize in the arts is rational intent, rational statement, and rational technique; and I want to do it through technical judgment, clarifying judgment, and the judgment of discovery, which together I call rational judgment.

This is a message which we ought to accept, especially when we have seen the grounds for it in the whole book. But I am sure that it will have little more effect on society than did Shelley's vision of the poet as the unacknowledged legislator. For Blackmur, and we who read and understand him, are equally alienated and isolated, from society and from each other. I said, "read and understand," but we cannot do the latter; we are too far gone in our isolation.

Blackmur's style is not easy. It is a style of which the unit tends to be the sentence—almost the title. It tends to say again, in each new sentence, what has already been said in all the preceding sentences. Expressions like "in other words," "to put it differently," "that is," and their fellows appear constantly, on almost every page. But this points, I think, to the main and insuperable difficulty. The struggle to communicate is a struggle to define, but the very terms, let alone their meanings, are completely private.

My emphasis here has had to leave out much of great value. *The Lion and the Honeycomb* contains much sweetness, coming from much strength. But it must reach its climax in the terminal essay, "Between the Numen and the Moha." This essay is one superb attempt to define these private terms, but the attempt was tragically doomed to fail, from the very conditions which Mr. Blackmur has so well demonstrated.

## Monument to the Mau Mau

SOMETHING OF VALUE. By Robert Ruark. Doubleday. $5.

By T. E. CASSIDY

EVERY now and again, there's a lot of hoopla about a book before it comes out, and more hoop-de-hoo after it does. Such is the case with *Something of Value*. And after all the fuss, what do we have? Robert Ruark, a competent journalist and a crisp columnist, took off for the Southeast African bush a few years ago, and he's been learning a lot. He may not come back to these parts for a while, but in the meantime here is his dubious monument.

This is the bloodiest book in many a year. The characters don't only knife or kill each other. Ruark takes you right into their guts, and the spilling out thereof. Most of us, I think, would guess that the natives' sexual habits or variations of same might be a bit startling; Ruark leaves no doubt. He spells them out. As for the whites—he takes you to bed with them. All in all, if you are queasy and not very biologically or clinically minded, this is not your cup of tea, or shot of gin, or Pimm's cup. It's a pretty revolting excursion, or one might better say safari. By the time the blood lust and the body lust have overflowed in these pages, you've had it.

Yet, there are other things said here. This is the story of three generations of a "Bwana" family and a native family. It is the story of the ghastly turmoil generated in Kenya during recent years by the savage conflict between the Mau Mau and the British. Henry McKenzie's clan and the clan of Karanja, his devoted head-man retainer, are interwoven in love, service, respect, and then fear, hatred,



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and revenge. Ruark tries to analyze and reveal the complexities of the native mind, the mind which has been twisted and emptied and returned to savagery by forces almost absurd in their simplicity. He brings out the broad problems of colonialism, and the Communist attempt to exploit these, and he explores the vast area of misunderstanding and emotional chaos which is as much of a jungle as the bush itself. The characters are live (until they are dead) and believable and lovable and despicable. But the degradation and the depravity drown many in blood, and the story is lost.

Henry McKenzie is an old settler, who has battled and slaved his way to a fortune, is respected in both white and black communities, and has finally achieved a sense of serenity, even though he has lost his wife in childbirth. The serenity arrives when his daughter Lisa marries Jeff Newton, a type like himself, and his son Peter grows to a sturdy manhood. But everything is shattered again when the Mau Mau terror begins, involving the McKenzies and Newtons on one side, and Kimani, the son of Karanja, on the other. The circumstances surrounding the trouble are multitudinous, and the general colonial troubles are closely worked in with the family troubles. When the Newtons are massacred, save Lisa (horribly mutilated) and her unborn child, the book reaches a peak of violence from which it never descends.

All through the story are terror and violence, murder, mutilations, torture, orgies—oh, everything, including descriptions of abominations that shock and often disgust. Ruark cannot justify this artistically. Endless horror detail and endless probing of intestines are not the work of the novelist craftsman. Most appalling of all are the scenes of Mau Mau ritual initiation and oath-taking, and black and white vengeance and massacre. This is not a journey into Kenya via the novel; it is a trip through an abattoir. The stench overwhelms the mind. Worse, it remains.


Two Important Thomistic Books
Selected and Translated with Notes
by Thomas Gilby,
*English Dominican Friar*

**ST. THOMAS AQUINAS**

# Theological Texts

Published this Spring, the brief excerpts of Thomistic teaching and writing in this volume deal with matters in which first principles are reached not by unaided reason, but by faith in the Christian revelation. These excerpts are not only important for an understanding of St. Thomas' theology, but have special significance for contemporary life. After a preliminary discussion of the nature of Christian theology, the subject of God and His works is treated in such chapters as *The Living God; Creation; The Fall; The Theological Virtues; The Cardinal Virtues; Holiness;* and *The Church.*

$3.50

**ST. THOMAS AQUINAS**

# Philosophical Texts

The importance of St. Thomas Aquinas as a philosopher is accepted even by those who do not accept his theological position. As Father Gilby explains: "He proposed no party line, but a perennial philosophy, full of grandeur and common sense. His confidence in the harmony of faith and reason never led him to halt rational investigation, still less to tamper with evidence." This collection of excerpts from his philosophical writings, dealing with concepts of the human intellect, ethics, esthetics, God and creation, is drawn from all of his works, and arranged in the impressively logical order of the *Summa Theologica.* $3.50

Both volumes have been selected and translated with notes by THOMAS GILBY, an English Dominican (a member of St. Thomas' own order) and a well-known writer and lecturer on St. Thomas Aquinas both in this country and abroad.

*At all bookstores*

**OXFORD UNIVERSITY PRESS, Inc.**
**114 Fifth Avenue, New York 11**




LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# MARY BOOKS FOR MAY —for reading or giving

• **IN PRAISE OF MARY**
**Edited by Raymond J. Treece**

Eight chapters on Our Lady. Originally given as lectures at Bellarmine College in Louisville by nationally known speakers. 169 pages. $2.00.

• **MARY COMMUNES WITH THE SAINTS**
**By Raphael Brown**

True accounts of Our Lady's communications with seventeen Saints. Illustrated. 147 pages. $2.25.

• **THE PROMISED WOMAN**
**Edited by Stanley Mathews, S. M.**

The first anthology on the Immaculate Conception published in twenty-five years. 316 pages. $4.00.

• **OUR LADY SPEAKS**
**By Pere Leon Bonnet**

Father Bonnet's beautiful and inspiring reflections on the Litany of Our Lady translated by Leonard J. Doyle. 282 pages. $3.00.

• **OUR LADY COLOR BOOKS**
***For little tots***
**By Mary Fabyan Windeatt and Gedge Harmon**

Ten 32-page Color Books, size 7 by 10½, 16 pages of text and 16 pages to color, on: — Fatima, Lourdes, Miraculous Medal, Pellevoisin, Banneux, Beauraing, La Salette, Guadalupe, Pontmain and Knock. 25¢ each.

***At your Bookstore or from***

**GRAIL PUBLICATIONS, Room Three, ST. MEINRAD, INDIANA**



## Educational

MARYLAND

### College of Notre Dame of Maryland

North Charles St., Baltimore 10, Maryland. A fully accredited Catholic College for Women, conducted by the School Sisters of Notre Dame. Courses leading to B.A. degree, with concentration in Art, Languages, Literature, Sciences, Music, Social Studies, Speech, Mathematics, Philosophy and Theology. Workshops in Creative Writing. Education courses leading to teacher certification. Pre-medical and laboratory technical training. Full Physical Education program, including Swimming. Address the Registrar.

RHODE ISLAND

### Portsmouth Priory School

Portsmouth, Rhode Island, 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by American Monks of the English Benedictine Congregation, assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address the Secretary.



## Classified

IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts, *Catalogs.* IRISH INDUSTRIES DEPOT INC. 870 Lexington Ave. (near 65th), New York

ROSARIES

★GENUINE IVORY ROSARIES, $12 to $25. Also Rock Crystal, Mother-of-Pearl. Sterling-mounted. Excellent workmanship. Ideal Mother's Day, Wedding, Graduation, Anniversary gifts. Write for price list. KEN-ART PRODUCTS, Bristol, Illinois.

PRINTED LABELS

★ 500 Gummed Labels, printed 3 lines, $1. HERDMAN, 520 Belleville Ave., Belleville, N. J.

HOUSES—PHILADELPHIA

★OPPORTUNITY TO PUT BELIEFS INTO ACTION. Live in unsegregated community. Attractive new 3-bedroom ranch homes just outside Philadelphia, $11,990. *New model* has added playroom, den, powder room. Near Philadelphia Interchange, Pa. Turnpike. *100% mortgages available.* Telephone Elmwood 7-4325. CONCORD PARK HOMES, Old Lincoln Highway and Street Road, Trevose, Pa.

TEACHING POSITION WANTED

★Philosophy—Psychology professor, M.A., 6 yrs. college experience, 2 yrs. foreign study, desires position. Excellent references. Box 513. THE COMMONWEAL.


## Edith Stein

THE SCHOLAR AND THE CROSS. By Hilda C. Graef. Newman Press. $3.50.

By JEAN HOLZHAUER

THREE years ago the first full-length biography of one of the most remarkable women of our times appeared, in English, in the United States (*Edith Stein.* By Teresia de Spiritu Sancto, O.D.C. Sheed & Ward). At that time the present reviewer observed that the work was necessarily episodic and fragmentary, and wondered, in these pages, "what the whole story was."

In this second study of Edith Stein one comes nearer to "the whole story," and realizes even more clearly that to attain it entirely is impossible. Hilda Graef has reworked the biographical material, discovered additional sources, and added her own gifts of insight and interpretation. The result is impressive.

Edith Stein's life story is known to large numbers of American Catholics. Briefly, it is that of a Jewess, the youngest member of a distinguished family, who achieved considerable reputation as a phenomenologist disciple of Edmund Husserl and as a lecturer and writer in philosophy in pre-Nazi Germany. Committed to a belief in the necessity of atonement, she converted to Catholicism and received the habit of a Discalced Carmelite at Cologne in 1934.

Five years later in a note to her prioress, she offered herself "to the heart of Jesus as a sacrifical expiation for the sake of true peace." Smuggled to a Carmelite foundation in Holland during the pogrom years, she was nevertheless seized by the Gestapo. She died in the Auschwitz gas chambers in 1942.

Quite naturally the first Stein biography by her sister in religion was written in the spirit of wholehearted admiration, and emphasized her intellectual gifts, academic achievements and piety in sacrificing these to the greater goals of Carmel. The figure that emerged was a little less than lifelike. While



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

*"One of the most important novels of any time"*
—Commonweal

**THE CYPRESSES BELIEVE IN GOD**

*by*
JOSÉ MARÍA GIRONELLA

**N. Y. TIMES:** "Remarkably objective . . . absorbing . . . [for] anyone who likes to lose himself in a long novel that deals with actual events."

**ATLANTIC:** "A distinguished documentary novel. . . . The author's narrative power is admirably sustained . . . his numerous characters . . . are drawn with vigor, humanity, and a sharp sense of individuality."

**COMMONWEAL:** "A work of such power, compassion and significance for our century that its publication in the United States is a major literary event."

*In two volumes handsomely boxed*
*Designed by Herbert Bayer*

*$10.00 at your bookstore*

ALFRED A. KNOPF, *Publisher*

Miss Graef gives full value to the same considerations, she adds to them a weight of historic and psychological detail, placing them in a larger worldly perspective.

Far from detracting from the subject's spiritual stature, however, the author increases it with a balance of humanity, and demonstrates again that diverse "truths" belong to a single Truth.

A vast amount of work is published, in this highly vocal, post-suffragette period, on the problem of Woman in the Modern World. Few clearer definitions of the problem, or suggestions of the solution, can be found than the letter and the spirit of Edith Stein's life.

Intellectually gifted, Edith Stein was taught to value her gifts. As a career woman, she was self-sufficient, efficient and successful. Unmarried, without emotional commitment beyond her family, she was increasingly sought as a trusted confidante and adviser. Evidently, she encountered a further requirement: to be warm where she was inclined to detachment, to be sympathetic where impatient, to be humble where superior. This is what she did: she learned love.

Beside her lesson, the hardest in the world for contemporary humans whether men or women, alternative suggestions for Today's Woman are beside the point. The author of *The Scholar and the Cross* must be gratefully credited with stating fully this observation.

## The Decadent Life

BONJOUR TRISTESSE. By Françoise Sagan. Dutton. $2.50.

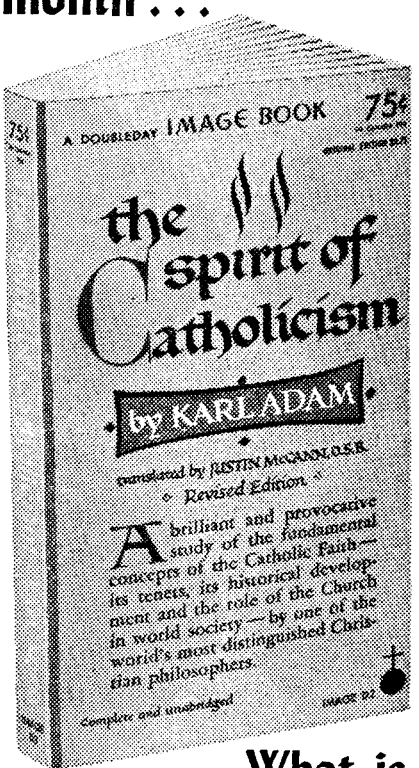
By NORA L. NAGID

IF Daisy Ashford had been eighteen instead of nine, and had worn her hair like a gagged robin, instead of smug and splendid in plaits, *Bonjour Tristesse* is the book she would have written instead of *The Young Visiters*.

This prize-winning novel is as preposterous a book as one is likely to come across in a long time.

DOUBLEDAY
**IMAGE BOOKS**
"...making the world's finest Catholic literature available to all..."

**Featured this month . . .**


A DOUBLEDAY IMAGE BOOK 75¢
the Spirit of Catholicism
by KARL ADAM
translated by JUSTIN McCANN, O.S.B.
Revised Edition
A brilliant and provocative study of the fundamental concepts of the Catholic Faith—its tenets, its historical development and the role of the Church in world society—by one of the world's most distinguished Christian philosophers.
complete and unabridged

**What is Catholicism?**

What is the source of its vigor and life? What are its foundations? This brilliant and provocative study by one of the world's greatest theologians answers all essential questions about the nature and structure of the Church. The original edition was $3.75. Image edition 75c.

Get this low-priced, deluxe pocket-size Image Book today and see all 16 outstanding titles wherever books are sold.

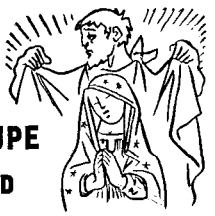
*Buy Image Books*
*Read Image Books*
*Give Image Books*

**DOUBLEDAY IMAGE BOOKS**
575 Madison Ave., N. Y. 22



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# VIKING JUNIOR BOOKS



## OUR LADY OF GUADALUPE

**By HELEN RAND PARISH**

***Illustrated by JEAN CHARLOT***

The long-cherished story of the miracle that brought about the building of Mexico City's Church of Our Lady of Guadalupe, simply and beautifully told. Richly colored illustrations that are faithful in detail and feeling to the time and people portrayed. *Imprimatur.*

*All ages $3.00*

## SANTIAGO

**By ANN NOLAN CLARK**

***Illustrated by LYND WARD***

The moving story of a Guatemalan Indian boy's search for the purpose of his life. The contrasts between old and new, between Indian, Spanish, and American ways of life, have intense reality and signifiance, as they influence the growth of Santiago's realization that his place is to be a teacher among his own people. *Ages 12-18 $2.75*

## SECRET OF THE ANDES

**By ANN NOLAN CLARK**

***Illustrated by JEAN CHARLOT***

Awarded the John Newbery Medal, 1952.

"A breathtaking sense of Andean grandeur and the dedication of the Incas to the greatness of their past."—*New York Times*

*Ages 9-13 $2.50*

## ALL ALONE

**By CLAIRE HUCHET BISHOP**

***Illustrated by FEODOR ROJANKOVSKY***

"Deeply moving story of a herd-boy in the French Alps who defies the village tradition of each man for himself. Rare beauty and drama."—*Saturday Rev. Syndicate.*

*Ages 9-12 $2.50*

*Send for complete illustrated catalogue of all Viking Junior Books*

**THE VIKING PRESS**

**18 East 48th St., New York 17, N.Y.**


Hailed as an "extraordinary novel, written by an eighteen year old French girl, wise beyond her years," and promoted here as sensationally amoral, *Bonjour Tristesse* is childish and tiresome in its single-minded dedication to decadence.

"Having nothing to do," Mlle. Sagan (Quoirez) wrote this book in thirty-one hot summer days. She slapped onto it the name of a character out of Proust; it sold two hundred thousand copies in its European edition and was awarded the *Prix des Critiques.*

The whole long short story reminds one of nothing so much as of *The Young Visiters.* It has that same almost incredible naïveté, but with none of its charm and unconscious humor. It is over-explicit and it is pompous—the doggedly wayward child's view of the grown-up world, seen through a glass immaturely.

Where "Mr. Salteena was an elderly man of 42 . . . fond of asking peaple to stay with him," Raymond is "40 . . . a widower for fifteen years . . . young for his age, full of vitality and liveliness." Like Mr. Salteena also, he is fond of entertaining guests at "sumshous establishments," in this particular case a white villa on the Mediterranean. He has staying with him at the time the book begins two ladies. One isn't his daughter, and one is.

Cécile is seventeen, two years out of convent, and anxious to shed the shackles of convention. Not that these lie heavy on her. Failing at college, she finds herself idle and bored. People her own age she loathes. She dismisses them as "young and brutal," and she persists in foisting herself off on "older" people. She pictures herself, in distractingly romantic hot flashes, as a wildcat, dashingly unstable, addicted to liquor and tobacco, and to lying prone to the tune of melancholy music. And in rare spasms of regret, "I occupied myself by detesting my reflection, hating that wolf-like face, hollow and worn by debauchery."

The dramatis personae includes, besides the libertine father and daughter, hellbent on hedonism, his


*"May it reach many hearts."*

**. . . JOHN LaFARGE, S.J.**

# THE THIRD DOOR

***The Autobiography of an American Negro Woman***

**By ELLEN TARRY.** She was born and raised in Alabama, in the midst of violent and bitter race relations. Educated in a convent school, she was converted to Catholicism. Her work for the inter-racial Friendship Houses in Harlem and Chicago is nationally known. Her life-story is filled with dramatic, tragic and amusing stories of both races, North and South. *"The Third Door* is an honest book, written with courage and dignity, full of hope for all men everywhere." —BISHOP BERNARD J. SHIEL. "Will greatly help to promote better understanding between different groups and races. Straightforward, courageous, direct and human, her spirit is Christian and Catholic."—REV. JOHN LAFARGE, S.J.

*At all bookstores* $3.50

**DAVID McKAY COMPANY, Inc.**
**55 5th Ave., New York 3, N.Y.**

CHRI P SCUS
ECCL ESIA

**Christian Wedding Invitations**

**Printed to Your Order**

*Samples on Request*

**Berliner & McGinnis**
*Nevada City, California*

**May 27**
**SPECIAL CLAUDEL ISSUE**
**of The Commonweal**


## Classified

★RATES, payable in advance: 16⅔c a word (6 words, $1). Centered lines $1 each. 12 words or 2 lines minimum. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

I AM A DAUGHTER OF THE CHURCH

P. Marie-Eugene, O.C.D.

Here we see the quality of St. Teresa's love, the end of her work and life, and the characteristic note of the vocation she left to her disciples. This completes the two volume synthesis of Carmelite spirituality.
696 pages. $6.75

I Want To See God

Father Marie-Eugene points out the aspiration of the Teresian soul. 2nd printing $5.75

Fides-Chicago 10,

**For a continuing evaluation of new books and writers—**

**A Trial Subscription to The Commonweal**

**----- 15 Weeks $2 -----**

**The Commonweal**
**386 Fourth Ave., New York 16, N.Y.**

**Enclosed is $2. Please send The Commonweal for the next 15 weeks to:**

**Name** .....

**Address** .....

**City** .....

5/13/55

current mistress, amply characterized prior to her first entrance as "a tall red-headed girl, rather simple-minded and unpretentious." "Widower, and orphan," and friend are to pass a pleasant summer on the Riviera. The father regards his offspring as "the dearest and most marvelous of toys . . . completely inexperienced; [he] would show her Paris, luxury, the gay life." Together they solemnly plan "a life of degradation and moral turpitude as [their] ideal."

The element of conflict enters the happy picture with the arrival of the Good Woman. Anne Larsen, divorced friend of the deceased mother, is forty-two, but gratifyingly well-preserved, forbiddingly genteel, but remarkably unreluctant to go to bed with the master of the ménage. She wishes, it seems, to save him through marriage.

The mistress is usurped. Cécile, grimly determined to wallow, loses her equilibrium momentarily. "Yes, it was this I held against Anne. She kept me from liking myself. I who was naturally meant for happiness and gaiety, had been forced by her into self-criticism and a guilty conscience. Unaccustomed to introspection, I was completely lost." And so the stage is set. Demi-mondaine and half-baked saint compete for the hero, so spineless that he is thoroughly incapable of choice, and equipped only to waver momentarily in the direction of the stronger force. The daughter, fearing boredom and tranquility to be her ultimate lot, begins to manipulate the others from outside. It is, she says, her first discovery both of her own complexity and of adult vulnerability. Mature now, she will make the puppets dance. She proceeds to play God on rather an elaborate scale. Through a melodramatic conclusion there is a recognition scene of sorts. Then the family slips cosily back into its old hopelessly gay and empty ways.

Only there never really is any gaiety whatever. The decadence, such as it is, is remarkably tepid and dull. They all plod so earnestly in the vague direction of pleasure.

Ethel Monticue, ruge on face, had, all in all, the better time of it.

The Unhurrying Chase

by H. F. M. PRESCOTT

**author of the best-selling THE MAN ON A DONKEY and MARY TUDOR**

***A novel surging with strife and violence, love and sin . . . where Faith emerges triumphant***

Again, H. F. M. Prescott, one of the most distinguished writers of our time, brings us a strikingly symbolic historical novel—THE UNHURRYING CHASE. Set in twelfth century France —where chivalry lived side by side with barbarity, and brute force was law—this is a tale of young Yves of Rifaucon, heir to a small estate wrested from him by Richard of Poitou, later to become Richard the Lion-hearted of England. Bitterly resentful over his lost title, star-crossed in love and defiant toward God, Yves sinks to the depths of degradation with a band of lawless mercenaries.

Amid killers and traitors, poets and warriors, courtiers and lovers, God appears—the Hunter of souls, with His ultimate power over the destiny of Yves.

The Library Journal reports: *"It's an artistic blend of fact and fiction and shows scholarly research and creative genius."*

At all bookstores $3.50

*The Macmillan Company*
60 FIFTH AVENUE, NEW YORK 11, N.Y.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

**FARRAR, STRAUS & CUDAHY**
**announces these new books**

**GOD'S MEN OF COLOR**
**By Albert S. Foley, S.J.**

Rich in human interest, this absorbing chronicle by the author of *Bishop Healy: Beloved Outcaste* tells the story of the Negro priesthood in the U. S. since 1854. Connected life stories present an inspiring picture of these pioneer priests and their determination and courage in the face of prejudice and actual danger. "One of the most important chapters in the religious history of this country.
—JOHN LaFARGE, S.J., Associate Editor, *America*
*Imprimatur* $4.50

**CATHOLIC APPROACHES**
**To Modern Dilemmas and Eternal Truths**
**By Elizabeth Pakenham**

With boldness and honesty, this challenging and forthright book attempts to face some of the most disturbing and difficult problems of our time. Such distinguished writers as Fr. William Lynch, S.J., Fr. Martin d'Arcy, S.J., Douglas Woodruff and Prof. George Temple contribute important philosophic essays. In the personal vein, other noted writers discuss "The Church on Sex"; "Marriage and the Family"; and "The Problem of Education and Upbringing." $3.50

**FLESH AND BLOOD**
**By Francois Mauriac**

A warm early novel by the Nobel prize winner that "does anticipate the essential Mauriac: his vision of men imprisoned by their jealousies and lusts and family squabbles, his familiar poetic atmosphere of a sun-drenched and insect-ridden south . . . his admirable economy."—ALBERT J. GUERARD, *N. Y. Herald Tribune*
$3.00

**SHRINES TO OUR LADY**
**Around the World**
**By Zsolt Aradi**

This lavishly illustrated book is a magnificent word-and-picture story of the world's sacred shrines to the Virgin Mary, including important shrines now behind the Iron Curtain. A superb gift book! $5.00. *Deluxe edition, white binding, gold stamped* $7.50

**Coming in September—VISION BOOKS—an exciting new series of life stories for young Catholic readers.**

**FARRAR, STRAUS & CUDAHY**
**101 Fifth Ave., New York 3, N. Y.**

# Theology of Faith

THE CHRISTIAN EXPERIENCE. By Jean Mouroux. Sheed & Ward. $5.

By LEO R. WARD

MOUROUX's *The Meaning of Man* appeared in translation in 1948 and showed the author to be a deep and relevant thinker. The book was difficult; for that reason and also because it seemed to lack central, convincing unity, it received less attention than it deserved. In spite of its author's urbanity and maturity, *The Christian Experience* is slightly on the difficult side too, but it is nonetheless an even better book than *The Meaning of Man.*

We are committed as Christians to trying to make contact with God; we would seek to see and feel God. Yet we know that this cannot be done on earth. St. Paul is full of this idea of getting to God in an immediate way, and so is St. John, above all at the start of his first epistle. To overweigh the scales towards that side, towards the experience of God as against reason and even against faith, is the constantly recurring temptation of Christian history.

This subtle tempation can be seen, for example, in the alleged experience of justification, of forgiveness, of spiritual purity, of being "saved." Hence the dual face of the problem: Christian experience might be regarded as unreal altogether, or it might be allowed to crowd out the reasoned ground of faith and the reality of both faith and reason.

So this book spends time on religion as a personal relationship with God, expressed in adoration and love; on experience as a free act and also as a state that is merely endured and a state that, though yet passive, is welcomed; and on religious experience, an idea first made well known by William James, as personal and free, as both integrating and an integral thing, as mediated by signs and not a direct presence between the essence of God and the essence of man, and finally as dynamic in essence

**Book Stores**

ST. PAUL, MINN.
**THE E. M. LOHMANN CO.**
413-417 Sibley St. St. Paul 1, Minn.
Phone CApitol 5-6888-6889

ST. LOUIS, MO.
**B. HERDER BOOK CO.**
TWO STORES
15 AND 17 SOUTH BROADWAY
1007 OLIVE STREET
ST. LOUIS, MISSOURI

DETROIT, MICH.
**E. J. McDEVITT CO.**
Catholic books, religious articles
1230 Washington Boulevard
Detroit 26, Michigan
WOodard 5-2992

COLUMBUS, O.
**Cathedral Bookshop**
*and*
**Catholic Information Center**
205 EAST BROAD STREET
(Opposite Cathedral Square)
COLUMBUS 15, OHIO

WASHINGTON, D. C.
**W. J. GALLERY & CO.**
*Catholic Books*
718 11th ST., NORTHWEST

WESTMINSTER, MD.
**For the Best Catholic Books**
**THE NEWMAN BOOKSHOP**
Westminster, Maryland

NEW YORK, N. Y.
**P. J. KENEDY & SONS**
Publishers and Booksellers
12 BARCLAY STREET NEW YORK 8

NEW YORK, N. Y.
**THE GUILD BOOK SHOP**
*117 E. 57th St., N.Y. 22—PLaza 3-0225*
Crucifixes and Statues by modern artists
Exceptional stock of Catholic Books
Cards for all occasions. Catalog on request.

**A CATHOLIC BOOK SERVICE**
A thorough search service on out-of-print books, any subject or language. Diligent personal attention. No obligation to purchase. Complete want lists invited.
All new and current titles supplied, postpaid, at published prices.
**C. F. PETELLE**
Box 289 Maywood Illinois



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# MISSALS

***America's Finest! . . .***

## Saint Joseph Missals

NEW—COMPLETE Missals to Pray the Mass. Large Type — Simplified Arrangements—Full Colored Illustrations Throughout.

DAILY MISSAL
*Black cloth* ..... $3.75
*Imit. Leather, Gold Edges* ..... $6.50
*Deluxe Leather, Gold Edges* ..... $8.00

SUNDAY MISSAL
*Paper, Red Edges* ..... $1.25
*Black Cloth, Red Edges* ..... $2.50
*Deluxe Leather, Gold Edges* ..... $4.00

CHILDREN'S MISSAL
*Leatherette* ..... 50c
*Hard Cover, Gold Stamped* ..... $1.00

**Catholic Book Publishing Co.**
**New York**

## The Latin-English Missal

Scripture in MONSIGNOR KNOX'S translations. All other Mass prayers also newly translated by FATHER J. O'CONNELL and H. P. R. FINBERG.

*Black leather, red edges* ..... $10
*Leather, gold edges* ..... $12
*Morocco* ..... $15
*White leather, silk lining, gold edges* ..... $18
*Sealskin* ..... $25

**SHEED & WARD**
New York 3

## The Saint Andrew Daily Missal

Three editions.

*Large* ..... $7.00 and up
*Regular* ..... $3.75 and up
*Four-Volume* ..... $6.25 and up

See them at your local Catholic book or church goods dealer.

**THE E.M. LOHMANN COMPANY**
413-417 Sibley St. St. Paul 1, Minn.

***At Catholic Book Stores***


since there is no telling how far the Christian, in such a relationship with God, will go in his zeal and sacrifice and joy.

Yet even if a man gets to this final relationship, the experience is still merely a sketch, a hope, a seed of what is to come, and it demands endless seeking throughout the Christian's life.

In any case, "the Christian experience" raises many formidable questions—not only about its own nature, and its identification in particular instances, but about the Christian's possible experiential awareness of his own faith. Are we to say with Cajetan that every Christian can have a certain faith that he has faith? And if he can have this, how can he have it? Mouroux agrees with St. Thomas in saying that by the same operation I can understand a matter and know that I understand it. Thus he says reflection on the act of faith is involved and takes place through a perception, a view, an intuition.

The author tells us he is not writing about the Christian experience of the mystic, but of "the ordinary sincere religious life." He would have done better by the ordinary sincere believer if he had put his most relevant chapters, instead of those on definitions, at the beginning. The chapters on Christian experience in St. Matthew, St. Paul and St. John are, no doubt, still on the difficult side, but are quite real and interesting and contain much matter already familiar to the layman. With them, this fine book goes a long way towards formulating a complete theology of faith.


**REVIEWERS**

**John F. Sullivan is a member of the department of English at the University of Detroit.**

**T. E. Cassidy reviews frequently for this magazine.**

**Jean Holtzhauer contributes to a number of Catholic magazines, among them *Today* and *The Grail*.**

**Nora L. Nagid is on the staff of *The Reporter*.**

**Father Leo R. Ward, C.S.C., is on the Philosophy faculty at the University of Notre Dame.**



## ST. DOMINIC...Servant but Friend

***by Sister M. Assumpta O'Hanlon, O. P.***

"Through her deft pen, Sister M. Assumpta, O. P., has woven a fabric of St. Dominic's life that reads like a novel . . . yet there is a constant loyalty to historical fact . . . rates with the best of his biographies. —*Dominicana* Cloth, $3.50 paper, $2.00

## THE MISSION OF ST. CATHERINE

***by Martin S. Gillet, O. P.***

A sympathetic evaluation of St. Catherine of Siena's vocation, spiritual doctrine, and unusual apostolate. The Sienese saint is seen through her writings and letters and through the eyes of her biographer-confessor, Blessed Raymond of Capua. $3.95

## FRUITS OF CONTEMPLATION

***by Victorino Osende, O. P.***

A clear and inspiring presentation of the orthodox doctrine on the spiritual life in which the author offers authoritative solutions to some of the vital problems in spiritual theology. $4.75

## THE ROSARY IN ACTION

***by John S. Johnson***

"I have read a number of books on the Rosary, including the latest one, *The Rosary in Action*. I liked them. I liked especially Mr. Johnson's book. I liked it for its simplicity, for its earnestness, for its thorough grasp of the subject, for the completeness of detail, and for its exposition of the mysteries on which we should meditate as we pray." —Eddie Doherty paper $1.75

*At all Catholic bookstores*

**B. HERDER BOOK CO., Publishers**
**15 & 17 So. Broadway**
**St. Louis 2, Mo.**




LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# Christian Maturity:

**A PROGRAM FOR ESCAPING MEDIOCRITY**

*By JOHN DONOHUE, S.J.* How faith contributes to a unified, generous personality and provides the means for the flowering of our finest potentialities . . . in work, art, social relations, and all the enterprises of human life today. *$3.50*

# Brownson Reader

*Edited, with an introduction, by ALVAN S. RYAN.* The first representative selection of the writings of Orestes A. Brownson — social reformer, political thinker, literary critic, convert to Catholicism, and one of the most controversial American public figures of the 19th century. *$4.50*

*Books from*

*P. J. Kenedy*

*& Sons*

*PUBLISHERS FOR 129 YEARS*

# The Virtue of Love

*Meditations by PAUL DE JAEGHER, S.J.* Reflections on the "unitive love" which leads to an actual sense of sharing in Christ's afflictions and pains, as well as in His joys and glories. Useful for private devotions, retreats, and sermons throughout the liturgical year. *$3.00*

# Abbé Pierre

**AND THE RAGPICKERS OF EMMAUS**

*By BORIS SIMON.* The story of a modern St. Vincent who has warmed the heart of all mankind with his works of love among the poor and rejected of Paris . . . the bearded priest who provided homes for the homeless and awakened the conscience of France. *Illustrated, $3.75*

# The Golden String

*By BEDE GRIFFITHS, O.S.B.* The autobiography of a young British intellectual whose search for the meaning of existence led him at last to the challenge of life in a Benedictine monastery. "One of the profoundest, best-written spiritual documents of our time."—*London Tablet.* *$3.50*

**At your bookseller's**

**P. J. KENEDY & SONS, N. Y. 8**


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED